The Relief Society Magazine

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RELIEF SOCIETY CONFERENCE ISSUE

THE RELIEF SOCIETY MAGAZINE

Monthly publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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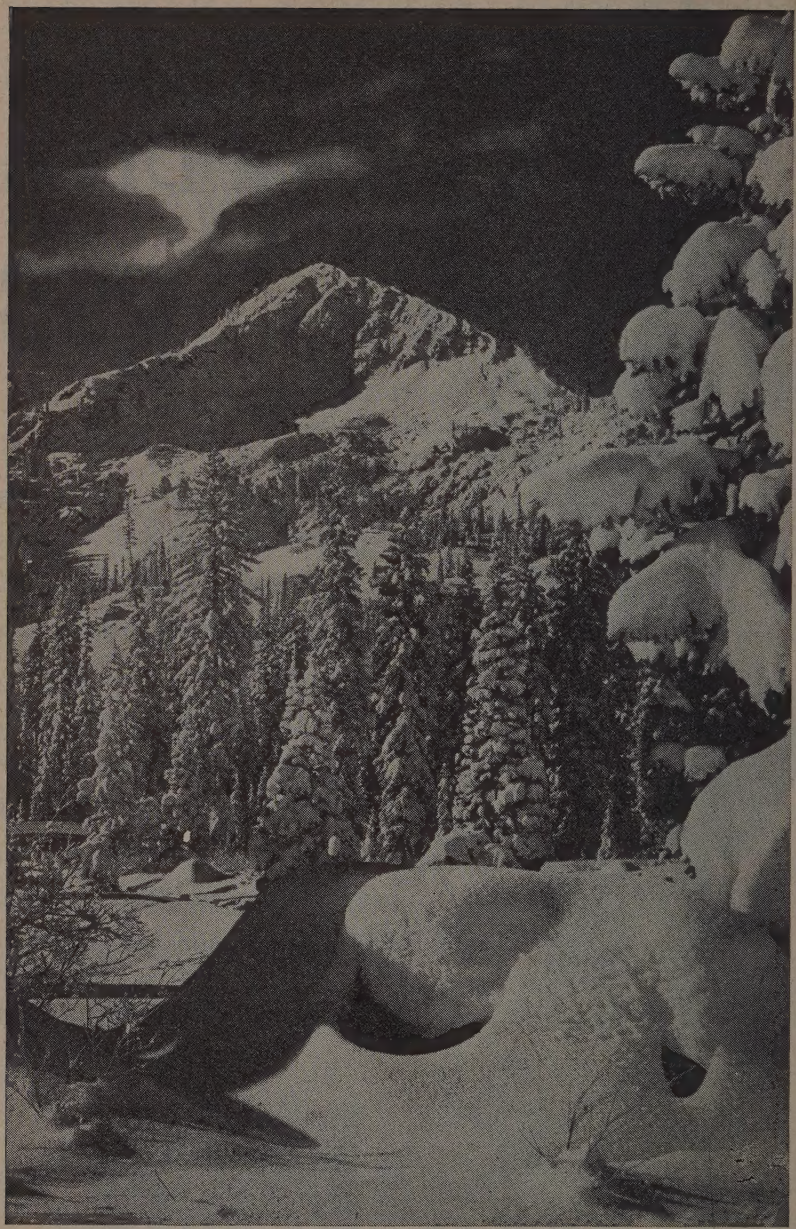


Hal Rumel

WINTER AT BRIGHTON, UTAH

THE RELIEF SOCIETY MAGAZINE

VOL. 37, NO. 12 DECEMBER 1950

Who Watched in Faith

(Book of Mormon, III Nephi 1:5-21)

Alice Morrey Bailey

The Prophets' cryptic speech, and only faith
Were theirs to span the vast and wordless sea
Back to their father's land, the time-dimmed wraith
Of Jordan and the blue of Galilee.
And hidden from the far Jerusalem
Were those whose lives were doomed at sunset's dark.
While Joseph traced the road to Bethlehem,
They watched in faith the day's descending arc.

And only signs to mark the Savior's birth
Were promised testaments of their belief,
Yet angel songs above Judean earth
Were not more sweet with joy than their relief
When glory shone through night, and, blazing high,
A new star hung in Zarahemla's sky.

The Cover: "Lord, Now Lettest Thou Thy Servant Depart in Peace," from a painting by Dobson, print by Camera Clix, New York City, New York.

Woman's Influence

President David O. McKay
Of the First Presidency

[Address delivered at the Annual General Relief Society Conference, September 28, 1950]

PRESIDENT Spafford and counselors, brethren and sisters: I have but one word that will express the feelings of my heart on this occasion and that is "glorious." Truly we can say, as Peter declared when he and his associates were with the Savior on the Mount of Transfiguration, "It is good for us to be here." When Sister Spafford and Sister Sharp invited me to speak on this occasion, I readily accepted, yet have looked forward to this duty with a good deal of worry. Now I am thankful that it is my privilege to be in attendance. With you I have listened with much interest and profit to the inspiring addresses given by the sisters. We have all thrilled at the inspirational music from the Singing Mothers. Truly Sister Madsen has proved her superiority as a director, and yet I cannot but feel that the sublime expression which she has drawn from this group of lovely singers has been greatly aided by the fact that these mothers, sisters from twenty different stakes, have contributed to that expression because they themselves have music in their souls.

I realize as I stand before you that I am probably filled with partiality and am highly susceptible to the presence of a group of such noble women. I admit I am partial. Just to meet with seven thousand or more sisters in the Church, actuated by one high ideal, is in itself an inspiration; and as I stand before you I am indeed very thankful that my training and experience through life have made me sympathetic with womankind. I owe that to my sainted mother and the experience in an ideal home with lovely sisters who contributed to the beauty of that home; and later, to the inspiration of a noble wife who has devoted her whole life to her home and her children. I acknowledge, too, the inspiration of the influence of circumspect, pure-minded women with whom I have associated in the Church. I have heard of women who have contributed in their lives to unpleasantness and discord, and who have chosen to revel in that which is low and vulgar, but I know nothing about that side of life and so, when I say that this gathering is glorious I mean it. Here we have assembled the purest and best. Someone said, "God could not be everywhere, and so he gave us mothers." Well, that is partially true. God can be and is everywhere present with his Spirit, but I agree that there is no one in life who can make us feel nearer heaven than can mother, a true mother.

It is these thoughts I think, and this training, which have prompted the theme that I should like to present to you at the closing of this great conference, and I should like to preface that theme by reading a paragraph or two from the instructions given to the Relief Society by the Prophet Joseph Smith. Said he

on April 28, 1842, when he faced the first group of members of the Relief Society:

> I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.
>
> When you go home, never give a cross or unkind word to your husbands, but let kindness, charity, and love crown your works henceforward.

If the men had been there, I am sure the Prophet would have said, "Don't go home and say cross, unkind words to your wife." That is what I say to you men who are here today.

> Don't envy the finery and fleeting show of sinners, for they are in a miserable situation; but as far as you can, have mercy on them, for in a short time God will destroy them, if they will not repent and turn unto him.
>
> Let your labors be mostly confined to those around you, in the circle of your own acquaintance, as far as knowledge is concerned, it may extend to all the world; but your administering should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society. Those ordained to preside over and lead you are authorized to appoint the different officers, as the circumstances shall require (*D.H.C.*, IV, page 607).

I commend to you the reading of the entire address as given on that occasion. That blessing and promise of the influence of the Relief Society indicates how highly the Church of Jesus Christ esteems womankind. The placing of women on that lofty pedestal is a far cry from the time when she was bargained for as cattle and other chattels by her so-called superior companion, man. With the turning of that key came the promise that knowledge and intelligence shall flow down from this time henceforth, indicating the mighty influence to be wielded by this organization.

ANOTHER point: In emphasizing or referring to the duty and right of women to render aid to the sick, the Prophet said truthfully that none are "better qualified to give such service than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion." Truly, "When pain and anguish wring the brow, a ministering angel thou."

One other point: The Prophet said as far as knowledge is concerned it may expand to all the world, and that is being rapidly realized. That thought is indicated graphically on your programs of this conference. There are stars, have you noticed, indicating where organizations of the Relief Society may be found in North and South America, Europe, South Africa, Australia, New Zealand, and on the isles of the sea, indicating how widespread is this organization in the comparatively short space of one century—a well-organized channel through which knowledge and intelligence may flow continually. How widespread this influence for good is, only a comparatively few realize.

> They say that man is mighty,
> He governs land and sea;
> He wields a mighty scepter
> O'er lesser powers that be;

> But a mightier power and stronger
> Man from his throne has hurled,
> And the hand that rocks the cradle
> Is the hand that rules the world.
> (Wm. Ross Wallace)

What I am trying to point out and to emphasize on this glorious occasion is that the influence of the Relief Society is rapidly becoming world-wide; consequently, that influence carries with it great responsibilities. Do you remember reading what William George Jordan says about the influence of one individual?

> Into the hands of every individual is given a marvelous power for good or for evil—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man really *is*, not what he pretends to be. . . . Man cannot escape for one moment from this radiation of his character, this constantly weakening or strengthening of others. He cannot evade the responsibility by saying it is an unconscious influence. He can *select* the qualities that he will permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility—make them vitally active in his character—and by these qualities he will constantly affect the world.

Nor can the Relief Society escape, even if it would, the responsibility of its ever-increasing influence.

In the quotation that I have just read from the Prophet appears this excellent admonition: "Let your labors be mostly confined to those around you in the circle of your own acquaintance." As far as knowledge is concerned, that will go to the whole world, but your "administering should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society." Too many overlook the immediate needs of those right around us and neglect our duties in our own homes.

In an excellent work entitled *The Simple Life*, by Charles Wagner, we find this thought emphasized in the following lines:

> First, then, be of your own country, your own city, your own home, your own church, your own work-shop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it.

Then he continues:

> Strange infirmity, that keeps us from seeing our fellows at our very doors! People widely read and far-travelled are often not acquainted with their fellow-citizens, great or small. Their lives depend upon the cooperation of a multitude of beings whose lot remains to them quite indifferent. Not those to whom they owe their knowledge and culture, not their rulers, nor those who serve them and supply their needs, have ever attracted their attention. . . . To certain wives, their husbands are strangers, and conversely. There are parents who do not know their children: their development, their thoughts, the dangers they run, the hopes they cherish, are to them a closed book. Many children do not know their parents, have no suspicion of their difficulties and struggles, no conception of their aims. And I am not speaking of those piteously disordered homes where all the relations are false, but of honorable families. Only, all these people are greatly preoccupied: each has his outside interest that fills all his time. The distant duty—very attractive, I don't deny—claims them entirely, and they are not conscious of the duty near at hand. I fear they will have their trouble for their pains (pp. 62-63).

I emphasize this increasing power and influence of the Relief Society

and of womankind in general, having one purpose in mind: *That increased attention be given and more intensified efforts put forth to maintain and preserve the dignity of motherhood.* With all my heart I commend the message of Sister Spafford to perpetuate the truth that home is the true foundation upon which is built the structure of true, civilized Christian society.

NOW how may this be done? I said my theme was suggested by the training and experience I have had throughout my life with noble women. First then, sisters, continue to counteract by every means possible the false idea growing more and more prevalent that sexual relations before marriage may be indulged in with impunity. Our girls are the future mothers, and they should understand how far from the truth is the claim made now quite generally that there is no more sin in such indulgence than in kissing. I tell you there is. Such teachings emanate from the enemy of true happiness and are the teachings of Satan himself. Every virtuous young woman, who anticipates the true glory and responsibility of motherhood, senses the evil of such teachings and indulgences. So does every young man who honors fatherhood and has in his heart even a spark of chivalry for future mothers of men. In this principle of chastity in youth lies the basic foundation of happiness in the marriage relation.

Second, continue to apply your influence to give greater emphasis to the fundamental teaching that marriage is for the purpose of building a home and of rearing children. That is the best channel through which love may be truly expressed. In this connection, I refer to a letter that appeared recently in the *Deseret News*. (By the way, may I interpolate a word regarding the *News*. I heard only today that some women, or their husbands, claim that the Sunday morning edition of the *Deseret News* is just the result of the business manager and his associates, and is not approved by the Authorities. You may be assured, sisters, and brethren, that the issuing of a Sunday morning edition of the *News* is approved not only by the managing editor, Elder Mark Petersen, but by the General Authorities of the Church.)

In the *Deseret News* the other night appeared an article written by an unwise, misguided young wife, which indicates a view of life that should never be entertained by a Latter-day Saint girl. She tells how happy she is. She has been married five years. She and her husband are "crazy" about each other. They ski and skate and dance and drive nice places to dinner and go to the symphony and good movies and lectures, and they are having a good time, buying a little home that is beautifully decorated and furnished. She has a good job that pays her well, and he has a job. This girl writes: "Actually, we don't want a family and that is that. We both feel that children would be a kind of foreign element in this little world that is so perfect and so all our own."

I apologize even for reading it to you sisters, but I do commend the writer in the *News* who told her this, among other things:

You may go against Nature for awhile when you are young and think you are getting away with it, but all the while she is exacting her fees. The wives who live for themselves and their husbands alone nearly always lose out. They lose their beauty, their alertness, their interest in life. Their faces are so often empty and vacuous, even if pretty. Believe it or not, they very often lose their husbands, who, unconsciously grow to miss the things that Nature knows a woman should be giving to her husband.

On the other hand, those who sacrifice and suffer a bit develop the beauty that expression gives to faces, the beauty of responsiveness, of a deep, inner joy that makes even a plain woman attractive—the amazing beauty of fulfillment. And that love you are so anxious to preserve—you haven't the least idea what an enormous quantity of it there is. It grows bigger and stronger and more everlasting with every baby a happily married wife gives to her husband.

Wifehood is glorious, but motherhood is sublime. There are those who can't be blessed with motherhood, but those who can and who take the attitude of this girl are not a credit to their sex.

Third, sisters, apply your influence to have more religion in your homes. Every Latter-day Saint home should have evidences therein of the family membership. A successful man once wrote:

> My father came into my house soon after I was married and looked around. I showed him into every room, and then in his rough way he said to me, "Yes, it is very nice, but nobody will know walking through here whether you belong to God or to the devil." I went through and looked at the rooms again, and I thought he is quite right

There is a lesson. Children growing up should come in contact with things religious. I ask you now, have you in your home the Church works, ready at hand so that the children going to Sunday School, Primary, Mutual Improvement, and so on, can turn to them when they need them? Have you a religious verse in the bedroom of the boys, or a saying of the Savior? I wonder if you have a good painting of the Savior hanging up over the bed of your boy. Little things like these give to home a religious atmosphere. Patrick Henry wisely emphasized the need of religion when he wrote:

> I have now disposed of all my property to my children. There is one thing more I wish I could give them, and that is the Christian religion. If they had that and I had not given them one cent, they would be rich. If they have not that, and I had given them all the world, they would be poor.

OUR children hunger for true religion, and there is no better place to instill it into their hearts than in the home. As Sister Spafford has already said, threatening clouds of another armed conflict are gathering continuously upon the horizon of the civilized world. Already our boys are being drafted to meet a recognized and sudden enemy. Let us not shirk or shut our eyes to the enemies who will desecrate our homes while the armed conflict is being waged, and after. Some of these are mentioned by Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, writing of the evil effects of war upon young people:

> It is fundamental that in periods of great national stress, such as we have just experienced, human nature reacts to the tempo of the times. There is the spirit of war-time abandon, for example, with

its last-fling philosophy which provided justification for less resolute wills to violate the conventions of society. Lessons in school became secondary; girls sacrificed virtue on a false shrine of patriotism; arrests for prostitution increased 375%; disorderly conduct, 357%; drunkenness and driving while intoxicated 174% among girls under eighteen in the war-time years. To those who are not grounded in fundamentals, established values disappeared, and an attitude of impermanence superseded individual responsibility. Conflicts between liberty and license manifested themselves in wrong-doing. Personal responsibility in too many homes has become archaic and old-fashioned.

In the departure of our boys for the front, labor is going to be scarce. Wages will be high, and mothers are going to be induced to leave their children in order to earn money. Some wives may be compelled to do so, whose cowardly husbands have left them and who give no support for the children, the responsibility for whose support and training these derelicts should assume. To such mothers the State can well afford to render assistance so that they will not have to leave their homes. A man who will bring children into the world and then leave their support and rearing to the mother alone is a dastard. But others, whose husbands are working, and where older children may help to support, should keep homes intact, and give their children the loving care of mothers. In the words of former President Herbert Hoover:

> After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalization or play, yet all these things are but a tie to the physical, moral, and spiritual gifts which motherhood gives and home confers. None of these things carries that affection, that devotion of soul which is the great endowment from mothers.

God bless the great world-wide Relief Society organization! May its benign, ever-increasing influence be effective in convincing mankind, and particularly members of the Church of Jesus Christ, that:

> The best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home the exercise of those virtues is impossible.

Sisters, my heart is full of gratitude to you and blessing that you may continue to exercise the great world-wide influence that the Prophet has blessed you to exercise, and may the exercise of that influence be felt in your own neighborhood. May your daughters so live that their children may say to them, as you and I can say of our mothers, that:

> The noblest thought my soul can claim,
> The noblest words my tongue can frame,
> Unworthy are to praise the name
> More precious than all other.
> An infant when her love first came,
> A man, I find it still the same,
> Reverently I breathe her name,
> The blessed name of Mother.

I pray God's blessings to rest upon each of you as you go back to your homes, upon your daughters and your sons, and particularly upon your sons, if they are abroad now fighting for their country, in the name of Jesus Christ. Amen.

President David O. McKay Named President of the Council of the Twelve

Elder Mark E. Petersen
Member of the Council of the Twelve

WHEN President David O. McKay stands before an audience, everyone present sits up with expectancy. They know they are about to hear from a master teacher. And as he teaches, he reaches into the innermost recesses of the hearts of his hearers, deeply impressing them.

He teaches with love, kindness, and great understanding. His doctrine is clear and authoritative. His sincerity is beyond all question; his meaning is clear, and there is poetry in his teachings, and humor, and pathos. There is much of artistry, too, for he paints pictures with words, using illustrative stories with marked effect. Whether in the pulpit, in the homes of the saints, in his office, or while walking down the street, he is always a master teacher.

When he sits in council with his brethren, President McKay is an inspired adviser. His long experience in the Church provides an invaluable background. His devotion to the Lord merits the inspiration of the Spirit. He is wise and just, considerate and merciful. In him the Golden Rule is a working principle. One side of a question is not enough. All phases must be known to permit wise and fair consideration. He is fearless in defense of right. To the repentant sinner he is kind and forgiving, but there is no compromise with sin itself.

PRESIDENT DAVID O. McKAY

As an executive in the highest ranking group in the Church, he does his work in a pattern of efficiency. Full days and hours mean nothing to him. From his boyhood he has worked hard and long. He likes it. This was a by-product of his farm life at Huntsville, Utah.

Then, too, he is a man of exceptional vision. Forward looking always, he plans for the future. His grasp of the mission of the Church

is all-inclusive. He gives it detailed attention. His interest reaches into every activity of the Church. Its progress means growth for the kingdom of God on earth, to which he gives undivided allegiance.

His consideration for President George Albert Smith, whose counselor he is, and for President J. Reuben Clark, Jr., his associate in the counselorship, is remarkable, and demonstrates true greatness in the man. He contributes continuously to the spirit of unity which characterizes the First Presidency. His attitude toward the Twelve is like that of Peter or Paul of old. The modern Twelve are grateful for him.

As a husband and father, he has surrounded himself with a true Latter-day Saint family. If every husband showed his wife the kindness and consideration extended by President McKay to his life's companion, there would be no need for sorrow in any wife's heart. If every father provided for his children the high type of companionship and example given by President McKay to his family, the world would not fear for the rising generation.

Such is the man who became President of the Council of the Twelve Apostles at the last general conference of the Church. President McKay came into this position because of his great worthiness and through his rank as the senior apostle in the Church, following President George Albert Smith.

His appointment meets with the universal satisfaction of the authorities and membership of the Church. All welcome it with gratitude. Everywhere his people revere him for, like his file leader President Smith, he too, is an "apostle of love."

Peace, as on the Hills

Dorothy J. Roberts

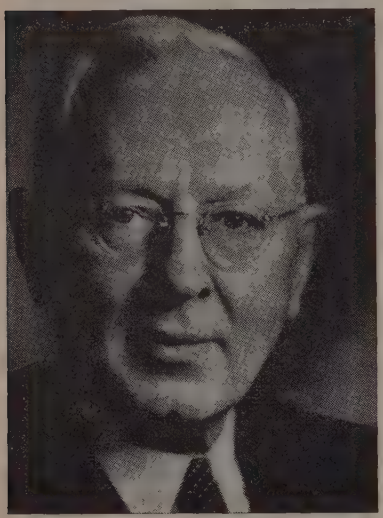
I long for heart as was the shepherd's heart who, guarding
The small gray mounds that were his sleeping flock,
Lay still, his back against a sheltering rock,
And received the sudden glory of the song.

Peace, as on the hills, was in his breast,
Ready for the angel voice, to pour
The glad, white message, the celestial score
Into the vessel fashioned by his faith.

I long for heart so pure it need not search
And comb the continents of earth for light.
I long for thought, so quiet that the night
Would part again with carol and with star.

Elder Joseph Fielding Smith Appointed Acting President of the Council of the Twelve Apostles

Henry A. Smith
Member, *Deseret News* Editorial Staff, and Counselor in Pioneer Stake Presidency



ELDER JOSEPH FIELDING SMITH

CARRYING on in the tradition of his forebears who, before him, were high in the leadership of the Church of Jesus Christ of Latter-day Saints, Elder Joseph Fielding Smith was set apart October 5, 1950, as acting president of the Council of the Twelve. He had been sustained to this position by the general conference five days earlier.

This new assignment came to Elder Smith by reason of his seniority among the apostles. He was set apart to this position in the Salt Lake Temple by his immediate senior, President David O. McKay, Second Counselor in the First Presidency, who was also sustained and set apart as the President of the Council of the Twelve.

Thus new responsibility came to Elder Joseph Fielding Smith, who for forty years, has been one of the Council of the Twelve. These years have been filled with responsibility and new assignments. They have earned him a reputation among his associates for industry and leadership.

Recognized as an outstanding authority on Church doctrine and history, his pen and voice have been prolific and loud in expounding the principles of the gospel. Elder Smith's life-long campaign for truth and uncompromising fight against sin give him the outward appearance of severity which hides the true man, tender in his feelings toward his fellow men; sympathetic, and possessed of a great capacity for love and compassion. This is a side of Elder Smith that is most revealed to those who know him best—who have earned his confidence and respect. Thus knowing him they delight in his association and companionship.

His large devoted family are a tribute to Elder Smith in the lives

they live and the service they give to the Church. There have been eleven sons and daughters. One son, Lewis, was a victim of an African plane crash during World War II. All five of his sons, including Lewis, have filled missions for the Church. All eleven children have been faithful and devoted to the Church; all have been in the Salt Lake Temple.

No son ever had a more ardent supporter in his athletic career than Milton "Mitt" Smith, now a University of Utah football star. Elder Smith has an interest also in baseball. As chairman of the board of trustees of Brigham Young University, he is today one of the spearheads in the current Church-wide fund drive for the school's new fieldhouse.

Elder Smith was born in Salt Lake City, July 19, 1876. His father was President Joseph F. Smith, who in 1901 became the sixth president of the Church. His mother was Julina Lambson Smith. His grandfather was Patriarch Hyrum Smith, the martyred brother of the Prophet Joseph Smith. He was carefully trained for a long life of service to the Church by a noble father and loving, kindly mother, who reared him in a true Latter-day Saint home where the highest virtues prevailed.

Prepared early for such service, Elder Smith has held many prominent positions in the Church in addition to the apostleship to which he was ordained in April 1910. He is at present Church Historian and Recorder, beginning a career in the Church historian's office as a clerk in 1901, following his return from the British Mission. He is president of the Genealogical Society of the Church, to which position he was named in 1934. His service with this society dates back to his appointment as secretary and director in 1907.

Elder Smith has served as a counselor and then as president of the Salt Lake Temple, and since 1917 he has been a member of the Church Board of Education.

This listing can of necessity give but a few of the many assignments that have been his in the forty years since he became a General Authority. He has traveled widely throughout the Church in his service as an apostle.

In the spring of 1939, he, accompanied by his wife, went to Europe to tour the various missions and meet in conference with the mission presidents and consider problems pertaining to missionary work. While there touring the West German Mission the Nazi forces invaded Poland, thus bringing on the great struggle, worldwide, commencing in 1939. This necessitated the evacuation of our missionaries who were serving in Europe. This took several weeks. Acting on orders from the First Presidency, Elder Smith successfully and safely, with the help of mission presidents, got the entire group, comprising 697 missionaries, back on American soil.

His appointment as acting President of the Council of the Twelve, brings to a busy, capable man, additional responsibilities which will receive the same energetic, efficient direction that has characterized his every effort as one of the General Authorities of the Church.

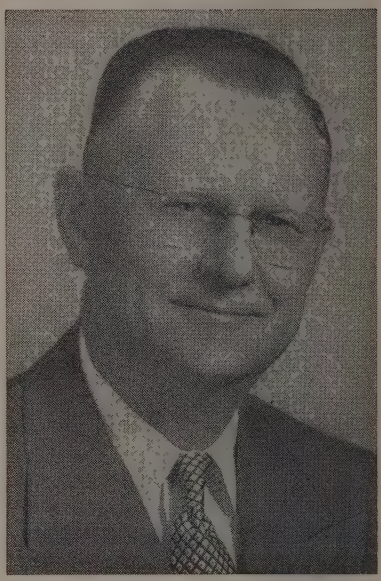
Delbert Leon Stapley, Sixty-Seventh Apostle

Camilla Eyring Kimball

"BUT seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Elder Delbert L. Stapley, newly appointed member of the Council of the Twelve Apostles, signified his willingness to follow this admonition when he declared: "This call to the Council is the *first* call of my life, and all my personal interests are now of only secondary importance and consideration."

It was on December 11, 1896 in Mesa, Arizona, that the boy Delbert was born, and here he received his early training in school and Church activity. Following the filling of a mission in the Southern States, under Elder Charles A. Callis, he enlisted in the Marine Corps to serve his country in World War I. As president and general manager of the O. S. Stapley Company, founded by his father, he has been eminently successful in the business world. His civic activities have brought him the respect of the citizens of Maricopa County and the State of Arizona.

Years of consistent and faithful Church service and outstanding leadership ability are requisites to the successful performance of this high calling to the apostleship. Seventeen years as superintendent of the Maricopa Stake Young Men's Mutual Improvement Association, and thirty years of active service in various Boy Scout positions from scout leader to national representative, qualify him to now become a Church-wide leader of youth. On February 27, 1930, he was chosen as counselor in the newly created Phoenix Stake presidency, and in December 1947 he was sustained as the stake president. Enthusiasm, efficiency, and faithful attention to detail have made his leadership outstanding.



DELBERT L. STAPLEY

"I deeply appreciate my good wife for the attitude she took when this call came, and I know that in this work if it were not for the good women the men could not succeed

in these high callings." This quotation from Elder Stapley's first message from the Tabernacle pulpit indicates his high regard for his wife, Ethel Davis Stapley, to whom he was sealed in the Salt Lake Temple January 14, 1918, the ceremony being performed by President George Albert Smith, then a member of the Council of the Twelve. They have two daughters, Berdine and Phyllis, a son Orley S., and four beloved grandchildren.

Leaving their lovely new home in Arizona and the many life-long friends as well as relatives, to make a new home in Salt Lake City, will not be done without heartache, but people of their caliber are not looking for the easy road, but always for the opportunity for greater service. They will look forward, not backward.

At fifty-three years of age, Elder Stapley brings into the councils of the General Authorities of the Church, a strength of character, a breadth of vision, and a background of experience and accomplishment that will be of great worth to these councils and to the members of the Church throughout the world.

The Child and the Tree

Katherine F. Larsen

Here rises the fir,
Tall, mysterious,
Redolent of forest
And the legendary time;
Frosted with tinsel,
Glass bells and balls,
Shimmering strands and flashing baubles,
Many-hued as a rambow . .
Here, on the green, spreading, spice-sweet branches
Hang tenuous dreams
In the bright, bold colors of childhood.

The young child gazes, chin-tipped;
He is all eyes
Into which the colors repeat and repeat
Back into his pliant mind
The mark and mold of enchantment.
He does not yet think, he can only feel
What Christmas is . . .
And meanings seep through trinkets, indistinct,
Irrelevant as tinsel to ice,
As colored glass to fire.

Thus, through the medium of the fairy-tale tree,
Tricked out with baubles,
Pricked with lights,
And tantalizingly pranked with sweets,
Here to his child's mind,
Reflected and refracted from the myriad facets,
Must glow
The wholeness and the mystery of love.

Helen Woodruff Anderson Appointed to General Board of Relief Society

Mary Grant Judd
Member, Relief Society General Board

ON September 26, 1950, Helen Woodruff Anderson was appointed a member of the general board of Relief Society, and was sustained in her new position at the October semi-annual conference of the Church.

Characterized by unusual executive ability, Sister Anderson has made many outstanding contributions to the work of Relief Society. Her earliest experience was gained under the direction of Sister Amy Brown Lyman, when she worked in the general Relief Society offices in charge of employment. She next served for several years as a visiting teacher, then as a member of the stake board in charge of social science, a stake counselor, and, finally, at the time of her call to the general board, she was serving as Relief Society president of Big Cottonwood Stake. She also served with marked success as assistant to Sister Ella P. Bennion, chairman of the Relief Society presidents' department of the Jordan Valley Welfare Region.

There can be no doubt that the women of Big Cottonwood Stake will be loath to part with their president, for she has many outstanding characteristics which have endeared her to them. She possesses true humility, never holding herself aloof from those with whom she associates. On occasion she exhibits a sparkling sense of humor.

HELEN W. ANDERSON

In reviewing a successful life, such as Helen Woodruff Anderson's, it is always revealing to trace influences which have contributed to that success. First of all must be mentioned that she comes of a line of valiant pioneers. Helen's paternal grandfather, President Wilford Woodruff, was known for his great faith and humility. In fact, in the early days of the Church, he was given the significant title of "Wilford, the Faithful." Helen's father, Abraham O. Woodruff, fol-

lowing in the footsteps of his noble parent, was a valiant champion of righteousness. He was one of the youngest men ever chosen to be an apostle in our day. Her mother was Helen Winters, a descendant also of faithful and devoted pioneer forebears.

These young parents had fine testimonies of the gospel and a desire to live its principles. However, before they had had the opportunity of directing the lives of their children to any appreciable extent, a great tragedy took both of the parents from their little ones. While on a Church assignment in the City of Mexico, they both died with the dread disease of small pox.

Anna Rosenkilde, head nurse for many years of the Primary Children's Hospital, cared for them during the several years when their kindly grandmother, Sister Emma S. Woodruff, made them a part of her household.

Following the death of their grandmother, the children were welcomed into the home of their aunt and uncle, President and Sister Heber J. Grant. There can be little doubt that the precepts and example of that kindly home had a marked influence on the character development and ideals of Helen W. Anderson.

In May 1925, she married Alex P. Anderson, a former missionary in the New Zealand Mission, and bishop of the Waterloo Ward for thirteen years. The Andersons have one son and four daughters: a married daughter, Bonnie A. Dimmitt; Barbara, who is teaching school; Woodruff ("Woodie"), a student at the University of Utah; and Judith and Lynda, in grade school.

The Anderson home is one of beauty, comfort, and refinement, where spirituality is combined with unusual friendliness.

Dear Santa: Now We Have a Daughter

Lael W. Hill

Give to David boxing gloves, a bag to punch around—
Our David would be champion of the ring.
To Danny, give a hammer and a hundred nails to pound,
And he will build a boat like anything.

But Lizabeth—oh, Lizabeth shall have a golden chain,
A fairy doll, a little silver spoon;
The boys will thrill to he-man toys and tools of earthy plane,
But Lizabeth—give Lizabeth the moon.

The Annual General Relief Society Conference

September 27 and 28, 1950

Counselor Marianne C. Sharp
Chairman, Conference Committee

THE largest attendance on record characterized the annual general Relief Society conference held on Wednesday and Thursday, September 27 and 28, 1950. President Belle S. Spafford presided at all the sessions and all members of the general board were in attendance. The three sessions held in the Assembly Hall for stake and mission officers and board members, and the general session in the Tabernacle were filled to capacity by faithful and devoted Relief Society officers and members. At the roll call held in the Officers Meeting on Thursday morning, every stake in the Church was represented. The mission Relief Society presidents were not in attendance at the conference, but district and branch officers of many missions in the United States were present.

The meetings on Wednesday consisted of presentations of the education courses. The congregational singing was led by Sister Florence J. Madsen, with Beverly B. Glauser at the organ for all the music in the Assembly Hall. Two vocal numbers, a lovely duet, "The Lord's Prayer," by B. Cecil Gates was sung by Annette Richardson Dinwoodey and Virginia Freeze Barker, and heartfelt rendering of "My Redeemer Lives," also by B. Cecil Gates, was sung by Emma Lucy Gates Bowen, Annette Richardson Dinwoodey, and Virginia Freeze Barker.

Following the afternoon session, five departmental meetings were held simultaneously from 2:15 to 3:15: secretaries, Indian relations, *Relief Society Magazine*, music, and work meeting. From 3:15 to 6:00 demonstrations were given, under the direction of the work meeting committee, on Welfare sewing, remodeling, children's clothing, quilting, and other homemaking skills, including suggestive items for bazaars. These demonstrations were largely attended.

Wednesday night the annual reception for stake and mission officers and board members was held in the Lafayette Ballroom, Hotel Utah. For this occasion, the beautiful music was furnished by Geraldine Jacobs Wilkinson, Betty McFarlane, and Margery Glade, violinists, with Marguerite Burnhope Kirkham at the piano.

On Thursday morning at the Officers Meeting an inspiring solo, "How Beautiful Upon the Mountains," by Harker, was sung by Blanche M. Christensen, and a beautiful piano and organ duet "Concerto No. 2, Second Move-

ment," by Rachmaninoff, was played by Erma and Gloria Steffensen.

The general session held Thursday afternoon included addresses by President David O. McKay and President Belle S. Spafford. The spirit of that wonderful meeting was enhanced by the singing of over five hundred Singing Mothers from the Salt Lake stakes and the Cache Region, including stakes of Cache County, Utah, and four Idaho stakes, under the direction of Sister Florence J. Madsen, with Elder Frank W. Asper at the organ.

The talk "For After Much Tribulation Come the Blessings" by President Belle S. Spafford, delivered at the Thursday afternoon session in the Tabernacle, has been published in the November 1950 issue of *The Relief Society Magazine*. A digest of certain features of the conference is presented in the following pages of this issue of the *Magazine*. President McKay's address is the first article of this issue. Because of the limitation of space some addresses will be published in later issues, as follows:

The addresses by Bishop LeGrand Richards and Elder Archibald F. Bennett will appear in the February issue; and President Amy Brown Lyman's address, "Highlights of the Past," will be published in the March 1951 issue of the *Magazine*.

Copies of the panel discussion of the literature department, "From the Text to Our Lives," led by Sister Leone O. Jacobs; the talk on "The Art of Homemaking," by Christine H. Robinson, delivered in the work meeting department; the address, "Why and How to Sell *The Relief Society Magazine*," by Elder O. Preston Robinson, together with a copy of the *Magazine* chart he used, and the skit "To Sell or Not to Sell," written by Orrel G. Bateman, have been sent to the stakes in mimeograph form.

Following is a schedule of the meetings:

DEPARTMENTAL MEETINGS—Wednesday, September 27, 1950

Morning—10-12 Noon—Assembly Hall
Counselor Marianne C. Sharp, Conducting
Theology ..... Ethel C. Smith, Chairman
Visiting Teaching ..... Mary G. Judd, Chairman
Literature ..... Leone O. Jacobs, Chairman

Afternoon—1:30-2:00—Assembly Hall
Counselor Velma N. Simonsen, Conducting
Social Science ..... Edith S. Elliott, Chairman
—2:15-3:15
Indian Relations ..... Counselor Velma N. Simonsen, Conducting
Secretaries ..... General Secretary-Treasurer Margaret C. Pickering, Conducting
Relief Society Magazine ..... Counselor Marianne C. Sharp, Conducting
Music ..... Mary J. Wilson, Conducting
Work Meeting ..... Josie B. Bay, Conducting
—3:15-6:00
Work Meeting Demonstration ..... General Supervision, Big Cottonwood Stake

Thursday, September 28, 1950

Officers Meeting—Assembly Hall
President Belle S. Spafford, Conducting
Morning—10-12 Noon

General Session—Tabernacle
President Belle S. Spafford, Conducting
Afternoon—2:00-4:00

DEPARTMENTAL MEETING

MORNING SESSION—SEPTEMBER 27, 1950

Gaining Knowledge and Intelligence

Counselor Marianne C. Sharp

MY beloved sisters, I pray that the spirit of the Lord may be with me for the few minutes that I shall speak this morning and that I may have an interest in your faith and prayers.

We are now living in the midst of eternity, and we are enjoying those blessings to which we were entitled because of our faithfulness in the spirit world. We are told that if we are true and faithful in this mortal existence, if we keep this our second estate, that we will have glory added upon our heads forever and ever. Modern revelation tells us that the glory of God is intelligence, and that as God is now, man may become.

Wherefore everyone of us should heed these words of the Lord found in Section 131 of the Doctrine and Covenants which say:

> Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

Sisters, what do these words mean to us—mothers in Zion and officers in the Relief Society? Do they mean that those of us who may have had the opportunity of earning a college degree have thereby gained the advantage in the world to come, have earned sufficient knowledge and intelligence? Not as I read the scriptures. For if that were the case, then the Lord would have the learned men of the world as his chosen prophets.

There were many erudite scholars upon this land and in the world when the Lord gave that first glorious vision to that untutored lad of fourteen, Joseph Smith. You will remember that a few years later when the Prophet was translating the Book of Mormon, that Martin Harris was allowed to take a copy of part of the characters and the translation and show them to a learned man, Professor Anthon. You will recall the conclusion of that. In foretelling this incident in the Book of Mormon, it says, "Then shall the Lord God say unto him [meaning Joseph Smith]: The learned shall not read them for they have rejected them, and I am able to do my own work; wherefore thou shalt read the words which I shall give unto thee" (II Nephi 27:20).

You will recall that "God hath chosen the weak things of the world to confound the things which are mighty," wherefore I would conclude that a so-caled "higher" education is not necessary for the gaining of knowledge and intelligence.

But if we are to travel the path of eternal progression we must be ever seeking and gaining knowledge and intelligence, for the Prophet Joseph said, "A man is saved no faster than he gets knowledge,"

and the Lord declares, "It is impossible for a man to be saved in ignorance."

Since, then, knowledge and intelligence are the doorway into eternal life, how zealous we here today should be as Relief Society officers to see that we are ever gaining knowledge and intelligence. All the free time at our disposal is not too much to devote to diligent study for our greatest possible advancement. Then, how careful we should be that we do not fritter away our time in unfruitful pursuits, but that we devote our time to study, thereby to gain knowledge and intelligence.

And how difficult it is as mothers for us to study. Not for us the ivory tower nor the secluded cloister. We must study while our family's affairs proceed normally, with one interruption to care for a child, and another one to stir the pot on the fire, and a third one to answer the doorbell or telephone. Then how necessary it is that we should choose the right things when we study. And what should we study? In section 88 of the Doctrine and Covenants, the Lord gives us a list of some things which we should teach one another. It says:

> And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.

SISTERS, do you see how closely the subject matter which we are studying in Relief Society parallels, in part, the words of the Lord as to what we should study? How grateful we should be as Relief Society members to have the opportunity to study these lessons which are approved by the brethren. And what a responsibility is ours, those of us who are here in this building this morning, to see that we are overseeing and encouraging and exhorting the sisters to teach them diligently one to another.

But sisters, all the diligent study in the world is not sufficient for us to gain knowledge and intelligence, for we are told not only to gain it through *diligence*, but also through *obedience*. Obedience to what? Obedience to the commandments of God, and we will gain knowledge and intelligence in this way which can be gained in no other way. All the studying of academic learning in the world, and even the studying of righteous principles, won't give us the advantage unless we are obedient. As Paul said, "And though . . . I understand . . . all knowledge . . . and have not charity, I am nothing" (I Cor. 13:2).

And what are the commandments of God? Nearly two thousand years ago this same question was put to the Savior, who answered:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself (Matt. 22:37-39).

By obedience to these commandments, sisters, we will gain knowledge and intelligence.

Brigham Young said, "To practice the gospel requires time, faith, the heart's affections, and a great deal of labor." Sisters, are you not gaining knowledge and intelligence through your labors in clothing the naked, preparing food for the hungry, nursing the sick, comforting the sorrowing, and pouring balm on the disconsolate heart? Is that not your great work in this Relief Society? Does not Relief Society then give you the opportunity, both through diligence and obedience, to earn knowledge and intelligence? The Lord knew the kind of organization which was needed upon this earth to perfect his daughters. And what a responsibility is ours to see that every Latter-day Saint woman will be given this opportunity of gaining knowledge and intelligence. And the Lord is never in our debt. As we work diligently for the good of our sisters, as we labor for the good of ourselves, he pours forth saving knowledge and intelligence on our heads.

Sisters, I would like to bear my testimony to the work of Relief Society. There is nothing except the work which we do in our own homes which will bring us the blessings we may gain through our devotion and laboring mightily for Relief Society. And it is my prayer that each one of us here will realize the two-fold objectives in Relief Society which will give us knowledge and intelligence, and that each one here will go home with a determination to see that the lessons in Relief Society are taught diligently, and to see that all sisters are given the opportunity to labor mightily for the Lord and for our own saving knowledge and intelligence. And this I pray.

Digest—*The Culmination of Our Theology Course*

Ethel C. Smith
Chairman, Theology Committee

AS we enter the concluding year of the course "The Life and Ministry of the Savior" we want to express our appreciation for the privilege of using as our text the book *Jesus the Christ* which is a part of the priceless legacy left us by Elder James E. Talmage.

We want to acknowledge the fine work of Elder Don B. Colton in adapting the text for our use as Relief Society lessons. We are grateful to him for the sweet spirit of co-operation and love for the work which he has shown at all times in performing this service.

We appreciate the work done by you stake theology leaders and by the class leaders in the various wards of your stakes in preparing, presenting, and applying these lessons. To those of you who are new in the theology department this year, may we suggest that you study the preceding lessons and the complete text to help you catch the spirit of the course and to get the necessary background for the com-

ing lessons. We urge that you encourage new ward class leaders to do this also.

The objective of this course can be beautifully and briefly stated here in words spoken by President George F. Richards:

> I would like, if possible, for us to become better acquainted with our Lord and Savior Jesus Christ and his life's work, that, knowing him better, we might love him more, and loving him more, serve him better; and thereby obtain eternal life, God's greatest gift to man.

As this year's lessons culminate our course, so the testimony period is a culmination of the theology day each month. We should like to have every member of every theology class experience the joy that comes from participation in this important part of the theology program.

Digest—*The Theology Lesson as It Affects Testimony*

Leone G. Layton

PRESIDENT J. Reuben Clark, Jr. stated the teaching purpose of the auxiliary organizations of the Church as follows:

> The sole ultimate aim and purpose of the auxiliary organizations of the Church is to plant and make grow in every member of the Church a testimony of the divinity of the Christ and of the gospel, of the divinity of the mission of Joseph Smith and of the Church, and to bring the people to order their lives in accordance with the laws and principles of the restored gospel and of the Priesthood.

We feel a special responsibility in the theology department in that on our day comes the testimony period. The theology class leader has opportunity through her preparation and presentation of lesson material to create an atmosphere conducive to the bearing of testimony, and to arouse in the sisters a desire to express their appreciation to their Heavenly Father for the blessings they enjoy.

Some of our younger sisters who have been reared in the Church feel that because they have never had any unusual spiritual experiences, they have no testimony worthy of expression.

In her presentation of lesson material the class leader can help them see testimony in its true light. She can place emphasis upon the principles which govern its growth.

President Joseph F. Smith relates the instance of one of his sons who, on being called on a mission, expressed doubt as to how strong a testimony he could bear. President Smith replied in effect, "You believe in being honest and virtuous and in doing good to all men, do you not?"

"Why, yes."

"Well, this is part of the gospel of Jesus Christ. Bear testimony, my son, to what you do believe and know, and other gospel truths will unfold to strengthen your testimony."

I remember a simple question asked by a visiting teacher message leader in connection with a lesson. "What would your life be without the gospel? Have you ever thought?" That question has been

the means of strengthening my testimony through the years because it caused me to think deeply.

Our lessons can be simple stories of the life and ministry of our Savior, leaving us with the pleasant feeling of having heard them once again, or they can, through your direction and guidance, bring us to a knowledge of the meaning of that life and ministry every day of our lives.

The teacher who prepares her lesson to meet that responsibility will be eager to finish her lesson on time so that she may share in the fine spiritual experience of testimony with her sisters.

That we may arise to our opportunities as Relief Society class leaders is my prayer.

Digest—*My Testimony*

Viola B. Parkinson
Ensign Stake

"THE Lord requires humility, but not ignorance" was the remark that President Joseph F. Smith made upon one occasion when speaking of a testimony and its use.

How my testimony has been strengthened by this course of study, "The Life and Ministry of the Savior," is the particular subject about which I have been asked to speak. I think it has been strengthened in at least four ways. First, by diligent study and earnest prayer that I might know for myself that Jesus is the Christ, the Savior of mankind. Second, by striving to share that which I know and feel with others. Third, by encouraging a free exchange of ideas and thoughts, and by listening to the testimonies of other women. Fourth, by seeing the fruits of our labors, in my own intellectual and spiritual growth and in the intellectual and spiritual growth of our women throughout the stake.

Speaking of the first, study and prayer, I love Jesus more today, because I know more about him and his plan of salvation. Humility has entered my soul as ignorance has fled.

Coming to the second point, my testimony has been strengthened by striving to share that which I know and feel with others. Every true teacher must help others to follow the Christ.

Third, I have often been amazed, how, after long and careful hours of study, and kneeling and asking my Father in heaven to enlighten my mind and soul, that upon going to class and visiting around in the wards and listening to the discussions and the testimonies of our sisters, they could so strengthen me in my understanding and in my testimony. It has taught me humility and the beauty of the doctrine "Ye must help one another."

And now the fruits of our labors, point number four, because faith without works is dead. The vital question is, "Has my life been changed by this course of study? Have the lives of my leaders and their class members been touched, been motivated?" I believe that this

study of the Master and his teachings has changed the pattern of many lives. Praying, studying, sharing, applying. This has been the challenge of the theology lessons to me. A deep and sure testimony that Jesus is the Christ, and that the gospel which he gave is the way to exaltation and eternal life, has been my reward. I pray that this testimony may always abide with me and with all of you.

Digest—"Lo, I Am With You Alway"

Mary G. Judd
Chairman, Visiting Teachers Committee

FOR the third consecutive year, the general board is placing in the hands of a vast army of visiting teachers—over 40,000 in all—messages consisting of admonitions and other significant statements of our Savior. The object of delivering specific messages in the home is primarily for the good of those visited. But none of us can give inspiration to others without receiving inspiration ourselves. Christ's promise, "Lo, I am with you alway," suggests that, in our efforts, he will sustain us with his power. Yet this promise, like all others he made, cannot be fully realized unless we comprehend that Christ was indeed divine. It is about this particular phase of spiritual development that I wish to speak.

All of us should ever keep in mind the vitality of the question asked by our Lord himself, "What think ye of Christ? whose son is he?" We should be able to answer with conviction, even as Peter did, "Thou art the Christ, the Son of the living God."

It is not enough for visiting teachers to carry the words of the Savior into the homes, but they should carry within their hearts a testimony of his divinity.

If the Savior is divine, then it follows that he must be perfect. One cannot find a flaw in the Galilean. He had wisdom which no other individual on earth ever possessed, in fact, he impresses us as already having the wisdom which other men must strive to attain. His power was far beyond anything earthly, for he controlled the forces of nature, even those of life and death. "What manner of man is this," his disciples asked, "that even the winds and the sea obey him!"

While every other historical character grows dimmer with time, our Savior grows more distinct. President Heber J. Grant expressed his feeling about this characteristic in these words:

> The oftener I read of His life and labors the greater are the joy, the peace, the happiness, the satisfaction that fill my soul. There is ever a new charm comes to me in contemplating His words and the plan of life and salvation which He taught to men during His life upon the earth.

After the completion of this year's outlined messages, the women of our Church, through their visiting teachers, will have been given twenty-four direct quotations of the Savior. Stake leaders, advise

your visiting teachers to encourage the women visited to keep on living closer and closer to the Master by searching out and making their own other sayings of his.

With the sure knowledge of the divinity of Christ in our hearts, with a determination to become more familiar with his words and live his teachings to the best of our ability, we may rest assured that he will be with us alway, "even unto the end of the world."

And that this may be, I pray.

Concluding Statement—Literature Panel Discussion

Leone O. Jacobs
Chairman, Literature Committee

IN summing up the literature panel discussion, I think we have arrived at a few important conclusions. First, we agree that the great literature of the past is immensely valuable to us today, that there is safety in studying it, because it has stood the test of time. We agree that this literature is *not* old-fashioned, except in minor detail, because the truths portrayed therein are ageless, and so apply equally well to us. We have brought out the fact that the teacher should fit the material to her particular group, and that it is her responsibility to make this material carry over into their lives. We have pointed out some specific applications which might be made from the various lessons. And finally, we have recommended that mothers encourage the reading aloud of great literature in the family group.

> Great books are not paper and ink and cloth, they are persons. They are a company of immortals who have weathered the centuries and are now marching toward eternity. They invite us to walk a little way with them. They open their hearts to us. They lift our horizons.

And from the Doctrine and Covenants we quote:

> Study and learn, and become acquainted with all good books.

Eternal Values

Counselor Velma N. Simonsen

AT the last April conference of the Church, President David O. McKay made this statement, "Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man."

We here today are possessed of these two greatest of all gifts which God can bestow upon man, life and the right to make that life what we choose.

The use we make of any gift determines its value to us. We may be given a precious book, one with an elegant binding, containing the world's greatest wisdom within its printed pages. If we put that book away, and fail to ever bring it out to admire its beauty or to partake of the wisdom of its contents, it is of no more value to us than an empty scratch pad.

The value of the gift of life and the gift of free agency lies in our use of them to gain happiness and joy here, and eternal life and exaltation hereafter.

As a general rule, we are anxious to put the gift of choice to good use, we are anxious to improve our conditions, and to improve our minds, anxious to strengthen our will to do good and to overcome evil. But the great difficulty with us is that we know so poorly how to evaluate what is good and what is bad for us. It is easy for us to accept the gospel in principle, but to live those principles every day of our lives is more difficult. You hear people declare with great sincerity that they know the gospel is true, but they are reluctant to forego pleasures in order to give service in the Church.

I remember when I was a young girl, my mother, desiring to divide with her children some of the treasures and keepsakes she had collected over a period of years, called us children together and told us we might each choose one thing from the treasures she had spread on the table. After looking them over carefully, one of the children said, "Oh, it is so hard to know what will be best in the long run. If I take a figurine it may get broken, and I would be sorry that I had not taken a piece of linen or tapestry. Or I might take the cloth and it would get soiled or ruined, and I would wish I had taken the figurine." Then mother counselled, "That is what all life is, the making of choices, and if I could give you the one gift I would most desire to give you today, it would be the gift of a true sense of values, the ability to always choose that which would bring you lasting and eternal happiness."

The power is not given us to bestow such a gift upon our children nor upon those whom we love and direct. Each must develop his own gift, but it is within our power and it is our responsibility as parents and as teachers to guide those who are under our direction to the source of all wisdom, our Heavenly Father, and to instill into them the necessity for seeking him in all things. The Lord has given us this promise:

> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.

We too often forget that promise, or we fail to realize that it was given to all mankind as well as to the Prophet Joseph Smith who put it to a practical test. We cannot be overdiligent in our teachings in stressing this promise, for through faith we can develop the power to be selective, the ability to choose the wheat from the chaff.

WE are bombarded on every side by advertisements trying to make vice and sin and wrongdoing glamorous and desirable. These advertisements and outside influences sometimes make worldly pleasures, popularity, a good time, and material gains such as power, or fame, or wealth, sound so enticing that we choose these things of small value which, at the most, only satisfy our immediate selfish desires instead of choosing service in the kingdom of God, which brings last-

ing joy and develops spiritual strength and guides us into eternal life. We must build up within ourselves and in those whom we teach such a strong desire for righteousness, that it will counteract these advertisements and the influences that would make us sell our birthright cheaply.

Too often there is a tendency for people, when they are successful and prosperous and the good things of life are theirs, to feel so adequate within themselves that they do not sense the need of spiritual guidance.

Then, too, in our struggle to meet the material needs of our lives, or the desire to give to our children the good things of this earth which the Lord has created for our enjoyment, we often forget to maintain that balance with spirituality which is of such vital importance to complete our joy.

The Lord recognized our weakness when he said, "Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you."

One of the great blessings he has prepared for us is the Relief Society organization. This he has prepared especially for the women of the Church and for all women who will avail themselves of its blessings. But the record of membership and attendance at Relief Society meetings shows that our sisters are not availing themselves of this great blessing. They are letting the things of passing value substitute for the things of eternal worth. How many of you presidents have had the experience of asking a sister to accept some position in your Relief Society organization only to be told that she cannot do it for her club meets on that day? Listen to the words of our prophets concerning this:

> The divinely inspired origin [of Relief Society] brings with it a corresponding responsibility, in consecration to service, and in the loftiest loyalty to the Priesthood of God and to one another. The members should permit neither hostile nor competitive interests of any kind to detract from the duties and obligations, the privileges and honors, the opportunities and achievements of membership in this great society.
>
> The prime, almost the exclusive allegiance of every member of this great group, runs in this field to their fellow members and to the organization. Members should permit no other affiliation either to interrupt or to interfere with the work of this Society. They should give to Relief Society service precedence over all social and other clubs and societies of similar kinds. We urge this because in the work of the Relief Society are intellectual, cultural, and spiritual values found in no other organization and sufficient for all general needs of its members.
>
> We urge all the sisters to take these things to heart, and to co-operate in continuing the Relief Society in its position of the greatest and most efficient woman's organization in the world.

Nearly every narrative report coming from the wards says, "Membership and attendance are our big problems." They are big problems, and what are we doing about them? Sisters, there is a way to reach every heart. Study and pray that you may find that way.

Our Relief Society lessons are planned to help us find the real values of life. They are planned also to give practical help in applying our faith to works. They should be presented to our sisters with the

idea of not only giving them facts and information, but with the idea of influencing their lives, of helping them to meet life with faith, helping them to choose righteousness, causing them to say within themselves, "As for me and my house, we will serve the Lord."

DEPARTMENTAL MEETING

WEDNESDAY AFTERNOON, SEPTEMBER 27, 1950

Digest—*Introducing the New Social Science Course*

Edith S. Elliott
Chairman, Social Science Committee

IT is a great responsibility to be a member of a group assigned to choose a new course of lessons in Relief Society. We could have heaven on earth, but man seems to be his own worst enemy and, because of that, it seemed that we should go back into the experiences of history to see the mistakes that have been made, and see if we can't go on from there and try to do better. Through ancient times as we cast our eyes back over the panorama of history, we find that there has been one great war after another from the beginning of time. If Satan can keep us stirred up with intolerance one towards another, there can be no peace anywhere in the world.

The textbook for the course is *The Progress of Man* by Joseph Fielding Smith. In reading through it you can't help but feel the inspiration and the scholarly ability that Brother Smith has had in writing the book. From the preface for the introduction of the textbook, I would like to read one quote from the section in the book that was authored by Brother Archibald Bennett:

> In this momentous day of transition, when old standards of morals and government are being ruthlessly discarded and multitudes clamor for change, for the new and the untried . . . things of worth are too often spurned simply because they are old and tried.

We must have the spirit of brotherly love and understanding, and from the beginning of time our Heavenly Father has kept that voice crying repentance in the wilderness. We hope that the social science lessons will show that the only road to peace is righteous living.

INDIAN RELATIONS DEPARTMENT

Digest—*The Accomplishments of Our Lamanite Sisters*

Golden R. Buchanan
Co-ordinator of Indian Affairs

AS I approach this subject I do so most humbly. I hope I can tell you a little of the great strides that have been made. You in the field have done the work, you have seen the growth and development,

you have tasted of the fruits of the actual work.

Where once ignorance, indolence, and "I don't care, nobody else does," reigned supreme, now the rays of the gospel of love are beginning to push back the cover of darkness of 1800 years, and the deprived daughters of Lehi are beginning to "awaken and arise."

Is it any wonder the look of amazement and unbelief written upon their faces as you sisters go among them with your love and kindness. A white woman in the humble home of an Indian, teaching her a better way of life—teaching her the gospel, and teaching her how to cook, sew, mend her clothes, and care for her family; teaching the gospel of love!

I have broken the records down into headings:

Stake Accomplishments

Sister M—— always welcomes them into her home; fixes meals for them and shows them her home and the modern conveniences she has. She feels she has done much to raise the standards of these sisters in this way as she invites the women to help her while she is preparing the meal. Sister M—— tells me that some weeks she entertains from twelve to twenty people. At the same time, Brother M—— takes this opportunity to explain the gospel to the men.

Physical Accomplishments

Recently I was in the home where they have grown a fairly good garden of their own and the sixty-five-year-old Indian mother brought for me to see pint bottles of corn, string beans, little carrots, plums, etc., and with her face beaming with pride as she wiped the bottles with a white cloth, she said: "They teach me how to do it."

Welfare

We have succeeded in getting some of the younger women to work for Welfare credit instead of getting things for nothing. They cleaned the windows at the Welfare building and have done housework for the aged and sick of the white people.

Spiritual Accomplishments

The opening and closing prayers were offered by the Lamanite sisters. I was thrilled by their short but sincere prayers. Each sister in her prayer thanked her Heavenly Father for the meeting and asked that we would be able to continue to hold these meetings.

Testimony

I cannot help expressing my thankfulness to God for sending out his missionaries and fellow workers from this Church. The missionaries came to my home when the things of life seemed to be against me. My life was full of miseries, troubles, heartaches, and my health was bad and some of my loved ones were continually in trouble. There was no hope for good health and a happy home life. So it seemed. There seemed nothing I could do but cry it out every day.

One day I got to thinking of all the troubles, miseries, and they seemed to be piling up higher each day. I sat on my bed crying, with tears rolling down my face, I cried a prayer, "Oh, Heavenly Father, thou knowest all my troubles, help me find good health and happiness. Show me, Dear Lord, the way to bring up my children. Help my husband. Why, oh why are we so unhappy? Dear Lord, I beg of thee for help."

I know the Lord answered that prayer because when the missionaries came they brought with them a feeling of wonderful brotherly and sisterly love, they brought with them wonderful teachings of the Book of Mormon. . . .

I believe the Book of Mormon to be the word of God. I believe the Angel Moroni did reveal to Joseph Smith secrets of God. Amos 3:7 says: "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." I have so much to be

thankful for. I thank God for this gospel. I thank God for the dear missionaries who never gave up and came to help us find faith in God. I thank God for all the dear people who became my friends in this Church. I thank God for my family and my home. God be with you all and bless you. This testimony I give in the name of Jesus Christ. Amen.

God bless you for your unselfishness, for your willingness to serve the Lord in behalf of your Lamanite sisters.

OFFICERS MEETING

THURSDAY MORNING, SEPTEMBER 28, 1950

Digest—*Report and Official Instructions*

General President Belle S. Spafford

ONCE again it becomes my duty and pleasure to present to you a brief report of the status of Relief Society. Most of the information is drawn from the 1949 annual report of the society. We trust that as you study it you will compare the record of your own stake with that made by the society as a whole, and where you find your stake below Church-wide averages that you will put forth special effort to build it up. As a whole, the achievements of the Society for 1949 are highly creditable and should bring a deep sense of satisfaction to all who have contributed toward them.

Organizations and Reorganizations

We are happy to report that at the close of 1949 there were 2,838 ward and branch Relief Societies, an increase of 190 over the previous year. Eight new stakes have been created since January 1949, making a total of 180; two missions, the Central Pacific and the Czechoslovakian, have been discontinued since that date, making a total of forty-two mission organizations at the present time.

Missions

There has been a gratifying growth of Relief Society in both the United States missions and the foreign missions. Our sisters in the foreign missions are enthusiastic over Relief Society work and are showing progress in accomplishment.

Evidence of the love of our European sisters for Relief Society and their desire to support programs initiated by the general board came to us once again last week when we received from the sisters of the Danish Mission a large and exquisite Royal Copenhagen vase and an unusually beautiful figurine, a gift for the proposed Relief Society Building. We sincerely thank the Danish Mission Relief Society sisters.

Membership

The Society made a substantial increase of 6,224 in membership during 1949, giving us a total of 121,910 members. However, our increase in membership was not commensurate with the increase of number of Latter-day Saint families. Membership in Relief Society

is of such vital importance to Latter-day Saint women as to justify sustained membership effort.

Average Attendance

Average attendance at regular meetings for the general membership showed an increase over 1948 of 4.83 per cent. This is consistent improvement. However, there is in some instances a wide range of average attendance among stakes, even stakes in the same locality. Presidents, please especially note your average attendance and where it is below the Church-wide average of 32.5%, or where it shows a decline, look into the cause and try to improve the situation.

Visiting Teaching

Visiting teaching also increased during 1949. The sisters made a total of 1,714,229 visits, an increase over 1948 of 121,795. This increase was not as great as that made during some of the years since the close of World War II.

Frequently letters are received at the office explaining that certain wards have maintained for a number of months 100% visiting teaching records. Then, for some valid reason, such as roads being closed due to snow, visits cannot be made for a month. We are asked if the ward may still regard itself as having 100% visiting. The general board does not set requirements for 100% visiting. Our goal, as you all know, is to have every Latter-day Saint family visited once each month. We recognize this is not always possible. We judge your success by your improvement from year to year, taking into account always conditions over which you have no control. But whether or not extenuating circumstances are to be taken into account in considering visiting teaching 100% in a ward, must be determined by those who set this goal.

Educational Program

Relief Society is providing rich educational opportunities for its members. During 1947 there were approximately 10,000 sisters diligently engaged in teaching the courses of study. From expressions received from many parts of the Church, we are confident that Relief Society members are gaining well-rounded development in the gospel in the fields of theology, literature, social science, and homemaking. It is expected that every course of study will find application in the lives of the Relief Society members, influencing their beliefs, attitudes, viewpoint, and conduct.

We have recently completed a course in "Latter-day Saint Political Thought." It is expected that out of this course of study would come an increased awareness of our responsibility to exercise our voting franchise. Let us exercise it and exercise it intelligently.

Work Meeting

Intensive efforts have been put forth to strengthen the work meeting program and they have in large measure been fruitful. There is evidence of better planning of the meeting, and greater discrimination in the selection of activities for the program of the day. The work meeting is assuming its proper position as a training center for mem-

bers in the varied aspects of homemaking. Yet, the total of 187,383 articles sewed in Relief Society meetings during 1949 attests the fact that this basic homemaking skill continues to play a major role in the work meeting as it should do.

We are pleased with the good materials and high standard of workmanship shown in the articles offered for sale at Relief Society bazaars. I remind you that a primary purpose of the bazaar is to provide a motive for intensified efforts in developing and promoting the creative arts of our sisters in training them in the production of beautiful and useful articles. The raising of funds should not be the only consideration. We discourage a practice, which is spreading, of soliciting funds or articles to be sold at bazaars from sisters living outside the geographic boundaries of the ward holding the bazaar. A woman does all that should be asked of her in this respect when she contributes to activities conducted by the society of which she is a member. However, we see no objection to publicizing a bazaar outside the ward boundaries.

Occasionally a lecturer is invited to a Relief Society work meeting to instruct the members on some special subject of interest. The instruction given to class leaders in the *Handbook*, page 94, with regard to teachings not in conformity with Latter-day Saint viewpoints, ideals, and teachings, applies here also. In this connection, I refer you to the editorial in the *Deseret News*, "Church Section," Wednesday, July 5, 1950, titled "Teach the Facts."

Welfare

Relief Society continues to lend its full support to the Church Welfare program. During 1949 it contributed 260,787 hours service on Church Welfare projects other than sewing at Relief Society meetings.

Family Hour Program

The Family Hour program is beginning to take hold in many of the stakes, for which we are grateful. Follow the suggestions made at your stake Relief Society conventions, and, bearing in mind the promise made in 1915 by the First Presidency to those who observe this hour, go steadily forward.

Indian Relations

We are enthusiastic over your success with the Lamanite sisters. Make sure you keep a record of the work with the Indian groups. In wards where Indian sisters attend regular Relief Society meetings, their records should be kept as would those of any other members. However, some statement concerning them might well be made in the narrative section of the report. If they are an organized group meeting separately, keep a separate record. You need not buy a regular ward record book, a notebook should suffice. Include date of meeting and an attendance roll, also a brief report of activities and accomplishments. At the end of the year or the season, whichever is more practicable, this record should be submitted to the stake Relief Society secretary and kept with the other records of the society.

If the Indian sisters are organized as a Relief Society, count the stake board visits the same as you would count any stake board visit to a regularly organized Relief So-

ciety. No matter how many visits you may make, record the number in the stake record book. Then explain the reason for the large number of visits in the narrative section of the annual report. If the Indian sisters are not organized as a Relief Society, your visits would be regarded as the fulfillment of your special assignment and would not be recorded.

Officers have wondered if the Indian sisters are to be expected to pay dues or if the ward or mission branch should pay dues for them. Where the Indian sisters are not members of a regular Relief Society organization, they are not expected to pay dues, even though they may be meeting under the direction of the Relief Society president in preparation for organization. When they become members of an organized Relief Society, the payment of dues becomes a consideration, since dues are a part of the obligation of membership. We realize, however, that in all probability it would be unwise to expect payment of dues from the Lamanite sisters immediately upon enrollment or for some time thereafter. Conditions and degrees of understanding among them vary to such an extent that the general board must leave the decision to the stakes as to when annual dues should be required. We feel there is much value to be gained by the Indian sisters, the same as by any other sisters when they feel that they are meeting all of the obligations of membership.

We are, therefore, looking to the stake boards to prepare the Indians in this matter as in any other step in their advancement. Until such time as the Indian sisters pay dues for themselves, the organization need not submit dues for them.

The work of Relief Society is so important to the women of the Church and to the Church itself, that it seems imperative that officers understand the direction we are moving and the recommended and approved methods of conducting the work. May the Lord continue to bless your efforts, I sincerely pray.

Our Sisters in the Pacific Mission

Elva T. Cowley
Former Relief Society President, Pacific Mission

IT is with humility that I stand before you this morning to reflect for a few moments upon my associations with the Relief Society sisters in the Pacific Mission.

In 1938, I went to New Zealand with my husband, Matthew Cowley, where he presided over that mission for nearly eight years. Later, I accompanied him in the capacity of Relief Society president of the Pacific Mission on his tour of Australia, Tasmania, Tonga, Samoa, Fiji, Hawaii, and New Zealand. We were not able to secure transportation to Tahiti. Last summer I toured the Japanese Mission, and then I stood on the land of China to witness the opening of that vast country for missionary work.

I know many of you have wondered just what the women in the Pacific Islands are like who claim relationship to you as sisters in the gospel. Yes, most of them have darker skins than yours, most of their traditions and habits of living are different than yours, few of them have worldly wealth and possessions, but as for their faith, for their nobility and beauty of soul and spirit, as for their charity, their kindness of heart, as for their love of God, and their understanding of the scriptures, and as for their reverence for the Priesthood, they cannot be surpassed. I have never heard one of them criticise an Authority of the Church.

They follow the admonition of the Lord to Adam and Eve "to multiply and replenish the earth." Children are their riches, and their joy. If a couple cannot have children, they go to the Priesthood for blessings. I have seen marvelous miracles through their great faith.

The women are the burden bearers. They bear the children, take care of their homes, work in the kumera patches, the rice paddies, the shearing shed, they gather the bananas and the cocoa beans.

To the very best of their ability they carry out the weekly Relief Society program of the Church. Those who take *The Relief Society Magazine* consider it a treasure, and every member in the family reads it. When we told these sisters about the Relief Society Building campaign here in Zion, they were more than anxious to contribute. When the sisters in Samoa handed me over $700 to bring here, it almost hurt me to take it, because I could see that they needed so many things for themselves.

They are not all perfect, far from it, but if one or the other takes a cup of tea, or a cup of coffee, you don't hear them rationalize, and they don't try to change the interpretation of the Word of Wisdom to suit themselves. No, but they will confess they are weak and that they're not living up to the principles of the gospel, and pray that they may do better. Can we be proud to claim relationship to them as sisters in the gospel? I think so.

I bear you my testimony that I know that God lives. I know that Joseph Smith was an instrument in his hands, and I know that this Relief Society was a divinely inspired organization. God grant that we as Relief Society women, as mothers in this Church, may have greater love, greater tolerance and understanding for our fellow men. God grant that we may use our efforts and our franchise to help to bring about the unity of nations and peace upon this earth, I humbly pray.

Digest—*Our Sisters in the European Mission*

Leona B. Sonne
Former Relief Society President, European Mission

THIS is a great opportunity and a privilege for me. In the fall of 1946 when we arrived in Europe, the aftermath of war could be seen and felt everywhere. War wreckage lay scattered. Rubble and debris

were piled high on the streets. Homes were crowded; old women, mothers, and their children would be seen on the streets with their little hand-drawn wagons gathering greens to be cooked for their dinners. They would pick up pieces of wood, for fuel was scarce. People were hungry. People were cold.

It was not easy to revive the former interest in Church work, for the seven years of war had changed the living standards and habits of the people. Women had been drawn from their homes to do the work of men. Children too young to work were frequently left at home to care for themselves and to await the return of father and mother. I need not tell you that many of the Relief Society organizations had ceased to function. Many families had moved to other localities and their names were not on record.

However, as soon as the missionaries began to arrive from Zion, a new impetus took hold of the Church members. Gradually branches were reopened, and the outlined program introduced. Bedding was very scarce. Quilting soon became a project in most of the missions, but the sisters first had to be trained in the art of quilting. Many said it couldn't be done, but it was amazing to see the joy with which they showed us the quilts which they had made. In Denmark the missionaries pioneered and promoted this project. Knitting and needlework have always engaged the women in the European countries. It required considerable persuasion, however, to induce our sisters to knit for others besides their own family. War had left them with more or less of a dislike of other nations. I speak for thousands when I express thanks to the Relief Society in Zion for the large shipments of rugs, quilts, layettes, and bundles of clothing which arrived at the European ports at a moment when they were most needed.

In order to arrive at some idea of the needs, a questionnaire was sent out to the branches. When these questionnaires were returned, it was found that most of the families needed children's clothing, boys' suits, underwear, and stockings. To meet the requirements of sizes, much remodeling was necessary. Sweaters had to be unraveled and converted into stockings. Eight thousand hours were spent in the West German Mission in ripping over garments which could not be used as they were.

In the branches wherever I went I found the sisters anxious to learn more about the restored gospel. They read the lessons eagerly as soon as translations could be made or outlines furnished. I want to say here that the Relief Society board were wonderful in sending the lessons early enough so that they could be translated so the sisters could start their lessons in October, just as the sisters here at home are doing.

I testify that this is a great part of the work of Latter-day Saints, that through the inspiration of the Prophet Joseph Smith the Relief Society was organized, and we all know that no ward or branch is strong unless it has a strong Relief Society. I pray that the Lord will continue to bless these wonderful women and bless our presidency and board for the wonderful inspiration that they have given to the sisters in Europe.

Courtesy The Deseret News

GENERAL BOARD OF RELIEF SOCIETY, SEPTEMBER 1952

Front row, left to right: Nellie W. Neal, Ethel C. Smith, Aleine M. Young, First Counselor Marianne C. Sharp, President Belle S. Spafford, Second Counselor Velma N. Simonsen, Secretary-Treasurer Margaret C. Pickering, Mildred B. Eyring, Alta J. Vance, Josie B. Bay.

Back row, left to right: Florence J. Madsen, Leone G. Layton, Christine R. Robinson, Anna R. Hart, Edith S. Elliott, Alberta H. Christensen, Mary G. Judd, Lillie C. Adams, Achsa E. Payman, Evon W. Peterson, Leone O. Jacobs, Louise W. Madsen, Blanche B. Stoddard.

GENERAL SESSION

THURSDAY AFTERNOON, SEPTEMBER 28, 1950

The Spiritual Power of Music

Florence Jepperson Madsen

ELDER Mark Petersen said to one group in the Church: "Your job is to interpret spirituality in terms of the restored gospel of Jesus Christ." This statement may well be applied to all organizations of our Church, including our own Relief Society, for there is a crying need for spirituality in the world today.

The pages of history reveal that where music has been allowed to function in its purity, spirituality has followed. History also shows that in many instances where it has seemed necessary to increase spirituality among the people, music has been employed.

In the Book of Mormon we read: "Men are that they might have joy." Joy is one of the highest spiritual experiences known to man; and music is fundamentally an expression of joy.

Note these words spoken by the Lord himself, when he challenged Job:

> Where wast thou when I laid the foundations of the earth . . . . When the morning stars sang together, and all the sons of God shouted for joy?

And again these words from the Doctrine and Covenants:

> And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy (D. & C. 45:71).

In a revelation given through the Prophet Joseph Smith to Emma Smith, the Lord directed her as follows:

> And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church. For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads (D. & C. 25:11-12).

Since prayer is one of the greatest of all spiritual powers, and since the song of the righteous is a prayer, we must conclude that music is a spiritual force and, therefore, has a definite place in the home, the Church, and the community.

Music generates courage, unity, and strength. This was experienced by our pioneers in their long trek across the plains. The hymn "Come, Come, Ye Saints" was especially written to give them needed cheer, help, and support to continue their journey westward.

The songs and hymns sung by our great Tabernacle choir and the selections played on our famous Tabernacle organ in the regular Sunday morning broadcasts, enter homes throughout the Nation as faithful missionaries, and leave the gospel message of truth and spiritual uplift.

Spirituality and culture are also taken into the homes by the sisters who participate in the Singing

Mothers choruses. The joy and inspiration derived from singing together is reflected in the home and the community as a refining influence and becomes an invaluable and far-reaching power for good.

The other fine musical organizations within the Church and those throughout the world are also making their contribution to the spiritual well-being of humanity.

In a letter written by the apostle Paul to the Colossians we read:

> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Colossians 3:16).

In the singing of congregational hymns we are afforded the opportunity for self-expression, a means whereby we may affirm our religious convictions.

As long as we can appreciate beautiful flowers and radiant sunsets, the laughter of children, and inspiring music, we may know that spirituality is still alive within us.

These lines are from an unknown author:

> Servant and master am I:
> Servant of those dead, and
> Master of those living.
> Through my spirit immortals speak the message that makes
> The world weep, and laugh, and wonder, and worship . . . .
> For I am the instrument of God.
> I am music.

May we become more and more aware of the spiritual power of music, I pray.

"Unto the Least of These"

General Secretary-Treasurer, Margaret C. Pickering

THE title of this talk is taken from Matthew 25:

> Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (Matt. 25:35-40).

During the 108 years of Relief Society's existence, compassionate service—the tender, love-inspired ministrations which women, by their very natures, are peculiarly fitted to perform, has been an integral part of its program. Emphasis has been placed on various aspects of this service over the years according to the needs of the times. Up until the time the Welfare Plan was inaugurated, Relief Society continued to directly supply some of the temporal needs of the saints under the direction of the bishops. During the last decade, however, Relief Society's efforts have been transferred from directly supplying temporary needs to assisting in producing Welfare assignments and to more extensively ministering to the

spiritual hungers of women. All this is a testimony to me of the divine origin of this organization—that it is set up to serve how, when, and where it is most needed.

It does not do much good to talk about such big things as "humanity," "democracy," and the "brotherhood of man" unless we can bring them down and apply them to our next door neighbor, as that is where international amity and the brotherhood of man begin. The Prophet Joseph said at one of the early meetings: "Let your labors be confined mostly to those around you in your own circle."

While Relief Society officially records only those visits and services authorized by the president, it is about these services "over and above the call of duty" that I speak specifically.

There are in every neighborhood many aged, sick, lonely, or disturbed people who lack for no temporal needs, but they need friendly interest, assurance, peace of mind. No one is better fitted to minister to their needs than friendly, faithful Latter-day Saint neighbors. President Spafford has referred to compassionate service as the "heartbeat of Relief Society—the kind word, the ray of hope, the warm handclasp." It is the constant stimulation of this heartbeat through sincerity and frequency of application that increases the circulation of hope, cheer, brotherly love, and faith in God in the world today, and produces a warm, peaceful glow in the souls of men in exact proportion to the amount of stimulation applied.

What about the aged women in your neighborhood — some who don't see too well, who would appreciate a cheerful visit, an hour of reading or letter writing, or being escorted to Church or to an entertainment? What about the homebound for whom you might run an errand or do some shopping? What about the mother in your neighborhood whose son is called to war and who is depressed, or the young wife whose husband has entered military service and she is confused and upset about the future; or the newcomer who feels strange and lonely, one of our own converts from a foreign land having difficulty with our language and customs, and needs them interpreted?

What about the chronically ill to whom a smiling face and a fresh viewpoint would give new hope; a child confined to bed for a long period, to whom a cookie, or some simple dessert would bring happiness; what about staying occasionally with the children of a neighbor who seldom gets out because she cannot afford a baby sitter? There are endless opportunities all around us to demonstrate sisterly love if we but open our eyes to them.

Compassionate service benefits and blesses both the one who performs it and the one who receives it. In these times, there is great need for an acceleration of our compassionate services, not only as a means of encouraging and aiding our neighbors, but to increase our faith and quell our own fears, so that in following the example of our Savior we shall be strengthened and can say with David of old, "What time I am afraid, I will trust in thee."

That we may do this is my prayer.

Hal Rumel

SNOW ON THE PEAKS AT ALTA, UTAH

Silences

LaVerne J. Stallings

I have known a purple silence
Hung with sunset fires
Resting far beyond a canyon's ledge.
I have languished in the cool, green silence
Where a ferny wood
Grows beside a tranquil water's edge.
Danger treks have lured me on
Through sunswept desert lands,
With tawny, golden silence over all;
And I have pressed my face upon
A crystal windowpane
To watch the silver-silent rains that fall.
Quietudes of gray slow-moving
On a sea's new dawn
Have stirred me from the stilling deeps of night;
But now I come to a high Norn world
Where softly gleaming snows
Cover all the silences in white.

Sixty Years Ago

Excerpts from the *Woman's Exponent*, December 1 and December 15, 1890

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

CHRISTMAS IS COMING: That Christmas is coming is everywhere apparent in the donning of the holiday attire by merchants and shop-keepers. C. R. Savage at the Art Gallery, the genial friend of the widow and the orphan, and the children and old folks and every body in general, is well supplied with every thing in the art line. His windows are always dressed in an attractive style at such times and no pains are spared in catering to the public taste in the way of art and literature. . . . Above everything else let us all remember on this day of days the poor, the sick, the lonely and bereaved ones, the widow and the fatherless and carry with us everywhere, and scatter at home and abroad not only temporal gifts suited to our means, but the good will and charity that seasons good cheer. The love that surpasses all other love and makes us like unto Him whose advent we celebrate.—Editorial

SOLITUDE AND ITS ADVANTAGES: "The law of compensation governs earth." Even one's disadvantages may result in her favor. No condition of life has been more lamented than loneliness, and yet loneliness has advantages which cannot be gainsayed. Chiefest among these the opportunity which it gives for the accumulation of force. All work depends upon the expenditure of energy and that energy in some occult way grows from processes of life. Happy lives have no history. The heart thrown back on itself sings the enduring song.—The Nightingale

CHRISTMAS BELLS

Dear are the sounds of the Christmas chimes
In the land of the ivied towers,
And they welcome the dearest of festival times
In this Western world of ours!
Bright on the holly and mistletoe bough,
The English firelight falls,
And bright are the wreathed evergreens now
That gladden our own home walls.
And hark! the first sweet note that tells
The welcome of the Christmas bells.

—Selected

STORING GRAIN: A new method of storing grain is being introduced, which is as remarkable as the invention of ensilage pits for storage of fodder. Steel tanks are filled with the grain, and by a suction pump the air is partly exhausted, and a quantity of carbonic acid gas is admitted. The valves being closed, the grain is expected to remain for years without decay, and not liable to be injured by weevils, so destructive in the vast elevators where grain is now stored.—Selected.

COURTING SUNSHINE

Dear and true and patient one,
Well thy task is being done.
Yet continue, be unmoved,
Be thy course of heav'n approved,
As thy life thus far hath been,
Chaste and meek and free from sin.

—L. L. C. Richards

Woman's Sphere

Ramona W. Cannon

BECAUSE of "a great love for the memory and efforts put forth by the pioneers of Grantsville," President J. Reuben Clark, Jr. has had their adobe schoolhouse, built in 1861, restored and reconditioned. As a boy President Clark attended the school, and his father taught in it. The low tuition was paid partly in kind. President Clark presented the building to Grantsville Stake during the town's centennial celebration. In the deed he requested that the building be used as a meeting place for women's civic and religious organizations.

AT the General Federation of Women's Clubs Triennial Convention in Boston (May 29 - June 2, 1950) Dorothy D. (Mrs. Hiram Cole) Houghton, was elected president of the organization, which was represented by delegates from many nations. Mrs. Houghton succeeds Dorothea (Mrs. J. L. Blair) Buck, under whose leadership during the last triennium great progress has been made.

THE staff of Georgia Neese Clark, United States Treasurer, consists entirely of men. Her very low expense account on an early political assignment, and the economy and money sense she continued to show are largely responsible for her climb to success.

RECENTLY off the press is a small illustrated volume of cheerful verse, *Brim With Joy*, by Frances Carter Yost, a contributor to *The Relief Society Magazine* and other Church and Western periodicals. The wholesome philosophy of these poems and happy expression point to the joy to be derived from home, family, gardening, and related activities.

MRS. MAMIE PETERS CALL'S brief novel, *Lady Laura*, is a lively story of a Welsh immigrant girl with a beautiful singing voice, who finds herself, not by design, in a Mormon pioneer train on its way to "The Valley." Touches of humor and authentic detail of pioneer life add to the interest.

CLARA L. JARVIS of Utah has been elected first vice-president of the National Order of Women Legislators.

A thirty-one year old California girl, Florence Chadwick, swam the English Channel from Cap Griz Nez, France, to Dover, England, on August 8th, in thirteen hours and twenty-three minutes. This record bettered that of the former woman champion, Gertrude Ederle (1926), by one hour and sixteen minutes.

EDITORIAL

VOL. 37 DECEMBER 1950 NO. 12

The 121st Semi-Annual Conference

AS each great general conference of the Church passes into history, it is the general consensus of opinion of the Church membership that the conference just concluded is always the best. This feeling was expressed generally following the conference held on September 29, 30, and October 1, 1950.

The Tabernacle was filled to overflowing at each session and, in addition, the Assembly Hall and Barratt Hall were thronged by those who were enabled there to view the proceedings by television. It has been estimated that there are at least 20,000 television sets in the area covered by KSL-TV, with a very great coverage by KSL radio station and other stations in Arizona, Colorado, Idaho, Oregon, and Utah.

Truly the word of the Lord covers a greater area each year, as the voice of warning goes to the inhabitants of the earth. "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

A cry of repentance was heard at each session, directed not only to non-Church members but, particularly, to all members of the Church. Frequently there were exhortations to set in order the homes of the Latter-day Saints. The congregation of saints was also urged to pray night and morning for the descendants of Father Lehi, that this great work of the Lord, of preaching and converting them, may be realized and hastened.

Of special interest was the appointment of Delbert L. Stapley, President of Phoenix Stake, to the Council of the Twelve to fill the vacancy occasioned by the death of President George F. Richards. President David O. McKay was sustained President of the Quorum of the Twelve and a member of the First Presidency, with Joseph Fielding Smith as acting head of the Quorum.

Many tributes were paid to President Richards by fellow members of the Twelve and other leaders who characterized his life as that of a truly great son of God.

The saints were blessed by the presence of President George Albert Smith at all the sessions. This beloved leader throughout his life has preached the first and second great commandments, and exemplified them in his own living. His admonitions to love one's neighbor as oneself come with telling force from his lips.

Out of the books shall all be judged. The messages of the prophets and servants of God of this day are written for all to read, and wise is that person who heeds the call of repentance and orders his life in conformity to eternal truth. —M.C.S.

Ethel C. Smith Released as General Board Member

IT is with keen regret that the general board on Wednesday, October 4, 1950, acted upon and voted the release of Ethel C. Smith as a member of the general board.

During the three years which Sister Smith has served on the board, she has given devoted and careful attention to those duties which have been assigned to her. Her labors as chairman of the theology committee have always been characterized by a thoroughness and exactness to detail which have been praiseworthy. She has filled all other assignments given her with equal fidelity and ability.

Sister Ethel Smith leaves the board with the warm affection of all the board members and with the hope that her health may improve when the arduous duties performed by general board members are no longer required of her. With her great love for Relief Society, she will continue to serve Relief Society as her health and circumstances permit.

Where Shepherds Knelt

Margery S. Stewart

Let me go back and kneel there
Before the cave this night,
And see upon the stable straw
The glory and the light.
For there are many paths that lead
To goals I cannot see,
But his is still the only path
Of peace and purity.
Let my heart kneel where shepherds knelt,
Let my mind be as still
As all their minds were, listening
To angels on the hill.
And in the darkness crowding round,
In a world gone blind and mad,
Let heart and mind hold once again,
The glory earth once had.

Ring in Your Christmas Cards

Clara Laster

AS the old year rings in the Christmas season, nearly everyone, regardless of age, receives a score of greeting cards. Although many may be displayed with pride, because of the number others are quickly tossed into scrap baskets.

During last year's Christmas season I had the privilege of entering a number of homes. It was a delight to see how my neighbors had used their cards to help carry out the gay season in decorations. One woman pinned her cards to the living-room drapes. Picture her windows with curtains of greeting cards!

In another home, there was a streamer of ribbon hanging from each picture. To these streamers, greeting cards were pinned. As I stood looking at the dangling cards, my eyes quickly found the one I had sent. It gave me a moment of happiness, to know that my card was appreciated enough to be used as a decoration.

There are a number of ways to use these tokens of remembrance to good advantage. In our home we used them to decorate our tree. My daughter took tape and fastened a corner of the card to a tinsel-draped limb. The remaining cards were placed under the glass of a low table.

We never throw away our greeting cards. Our old ones, received the year before, are used to add color and delight to Christmas packages. We cut out the pictures and paste them on pasteboard, similar to that placed in the shirts at the laundry. After pasting our pictures on the pasteboard, we cut them out again. Then we bend a small part of the picture under and paste it on bright-colored packages. With the use of crepe paper, we make lovely Christmas scenes.

We use our old cards in other ways also. If my young daughter is having a party, we use cut-outs from greeting cards on the nut cups. Once we used them for a jig-saw puzzle, thus tying an old game in with the Christmas season. At still another time, my daughter took jar lids and pasted cut-out scenes from cards on them, then placed them back into the rims which she painted different colors. These went to the children of the neighborhood who used them for pictures to hang on the walls.

Oh, there are many possibilities for using greeting cards, old and new. They can be given to children in hospitals. Even small children in your own neighborhood might enjoy them during the long cold days of winter. The point is, do not throw them away. The good will in which they were sent deserves to be passed along.

A pile of Christmas cards, paste, scissors, tape, and a stapler, puts you well on the way to becoming original in the art of decorating. No matter who you are or where you live, you can make the season truly one of good will toward friends, if you remember to ring in those Christmas cards this year.

Old Year

Grace Sayre

The last day of the year has found the clock,
The last faint ember on the hearth burns low,
December, pausing, opens up the door;
He dreads to go.

But as he turns, a jubilant peal of bells
Rings gaily out, beginning the New Year.
But old December, weary, goes his way,
He doesn't even hear!

✣ ✣ ✣ ✣

Communications

Clarence Edwin Flynn

A tear speaks every language,
However strange the land,
The customs, or the people,
So does a kindly hand.

A frown speaks any language,
By any name or style,
Without interpretation;
So also does a smile.

✣ ✣ ✣ ✣

What Is Tomorrow?

Maude O. Cook

It is a bud unblown,
A song unsung, a road
No feet have trod, that winds
Toward a vast unknown.

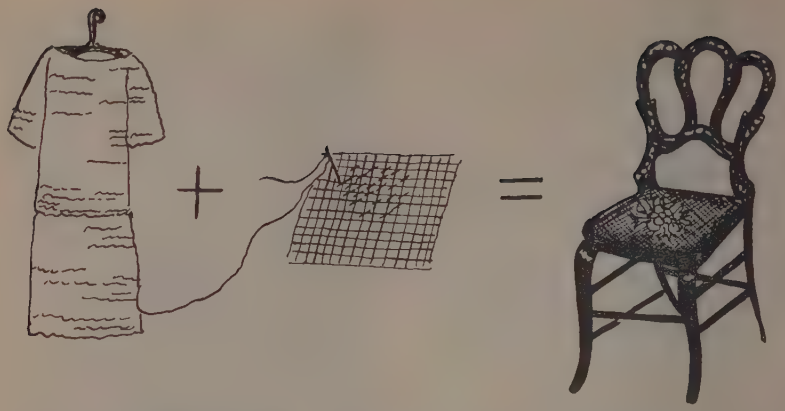
It is all yesterdays,
And all todays in one,
The balance sheet of time
That brooks no more delays.

It is a dream fulfilled,
The essence of a life,
The fragrance that remains
When roses are distilled.

MARY ANN BRINGHURST
of Tyhee, Idaho, and One of
Her Star Quilts

QUILTING IS HER HOBBY

At the age of eighty-four, Mary Ann Bringhurst is still making quilts. Last year she purchased an electric sewing machine in order to do her work more quickly and with less effort. A former resident of Toquerville, Utah, Mrs. Bringhurst is the mother of six sons and six daughters. She has fifty-five grandchildren. It is her desire to make enough star quilts for all her children, grandchildren, and also for many of her friends. She has already completed more than one hundred star quilts and countless "nine-patch" quilts.



Used Yarn for Needlepoint Gifts

Rachel K. Laurgaard

Illustration by Elizabeth Williamson

THERE is more yarn than you think in those old sweaters and knit suits. And, if you are a needlepoint addict, you will make good use of it!

Unravel the garment, and wind the yarn into loose hanks. Rinse these hanks in cool water to smooth out the kinks, and hang them over a towel rack to dry.

If the yarn is finer than ordinary tapestry wool, use two or more strands in your needle. Stitching diagonally across the canvas, dovetailing each row with the next, will make a firm, evenly padded back of basket weaving, increasing the wearing qualities of the piece and making it easier to block.

One two-piece, plum-colored knit suit yielded enough yarn for six fifteen-inch square dining-room chairs—and it was necessary to use three strands in the needle!

Old Age

Abbie R. Madsen

Yes, life and I have traveled far
Very congenially;
I told her I would not grow old,
Told her quite definitely.

Just when it was age took my hand,
I never could decide;
Yet for some very pleasant years
We've walked on side by side.

Poetry

Evelyn Wooster Viner

It is the time for me to bake,
And I must bring to spice my cake
A little rhythm—beat—beat—beat,
To rhyme it with the oven's heat.

Sweet odors rise—my poetry—
That wafts me out on a spicy sea—
So while such homely tasks are done
The metrical thread is lightly spun.

LESSON DEPARTMENT

Theology—The Life and Ministry of the Savior

Lesson 30—"Ministry of the Resurrected Christ on the Western Hemisphere"

Elder Don B. Colton

(Reference: *Jesus the Christ*, by Elder James E. Talmage, chapter 39.)

For Tuesday, March 6, 1951

Objective: To convince the careful student that the Lord blesses people wherever they serve him. The Church, with all its blessings, was organized among the people of the Western Continent.

FOR this lesson we go with the Lord to the American continent where he visited his "other sheep," as he said he would. (Read John 10:16.) Latter-day Saints who have read the Book of Mormon know the history of the ancient inhabitants of America. It should be briefly reviewed in class. The descendants of Lehi had grown to be a mighty people. Though greatly divided and many of them sinful, faith in a Redeemer continued among part of the people. Mighty prophets had foretold of his birth and works in the land of Jerusalem.

The Lord's Death Signalized by Great Calamities on the American Continent

Samuel, a Lamanite prophet of great faith and ability, prophesied of the signs that would mark the birth of Christ. A new star would appear and there would be two days and a night devoid of darkness. All of these signs were given at the time of the birth of Jesus. Samuel told also of the destruction and great changes which would occur at the time Jesus would be crucified. (Read Helaman 14:14-27.) During the thirty-three years of the Savior's life on earth, many among the Nephites:

> . . . began to forget those signs and wonders which they had heard, and began to be less and less astonished at a sign or a wonder from heaven, insomuch that they began to be hard in their hearts, and blind in their minds, and began to disbelieve all which they had heard and seen (3 Nephi 2:1).

During the first week in April, according to our calendar, of the thirty-fourth year after the signs of the birth of Jesus had been given, there arose a great storm on this continent. The face of the land was completely changed by the elevations and depressions of the earth's surface. Cities were destroyed by earthquakes, fires, and floods. The holocaust lasted for three hours; thick darkness enveloped the whole land for a period of almost three days The time corresponded closely to the time the

body of Jesus lay in the tomb. In their agony, the people who survived the holocaust cried out: "O that we had repented before this great and terrible day." (Read 3 Nephi 8:5-25.)

The destruction had come because of the wickedness of the people. In the thick, impenetrable darkness a voice was heard: "Wo, wo, wo unto this people." The voice continued:

> Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name (3 Nephi 9:15.)

The wailing ceased; the peace of the Lord was upon the people. The Redeemer then explained to them that the law of Moses had been fulfilled in him and that sacrifices of burnt flesh would no longer be required. These words must have reached the very souls of the repentant:

> Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved (3 Nephi 9:22).

Then for a period of time lamentations were hushed and the people were in "hopeful anticipation of the salvation which had been offered." Amid all their sorrow and losses, hope came back. The darkness lifted.

Jesus had been resurrected. Also many of the righteous dead who had lived upon the Western Continent rose from their graves and appeared as resurrected beings.

First Visitation of Jesus Christ to the Nephites

While his voice had been heard, there was no personal appearance to the Nephites for about six weeks after the events just recorded. At that time, the people were gathered in the land called Bountiful. Naturally, they were humble and anxious for further word from the Messiah. While thus congregated they heard a sound as of a voice from above; but they did not understand until a third time the voice was heard. This time the voice said: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him" (3 Nephi 11:7). Then the people saw a man, dressed in a white robe, descend and stand among them. Said he:

> Behold, I am Jesus Christ, whom the prophets testified shall come into the world; And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

The people fell on their faces, but the Lord directed them to arise and come forth. He had them feel the prints of the nails in his hands and feet and thrust their hands into his side which had been pierced with the spear. This was no apparition, but the actual corporeal Christ. No wonder they cried out: "Hosanna! Blessed be the name of the Most High God!" And they fell down and worshiped him.

The Lord gave Nephi and eleven others authority to baptize the people after his departure. The class members should read 3 Nephi 11:23-28. It is earnestly recommended that during the course the entire book of 3 Nephi be read and studied. Twelve disciples were chosen to lead the Church. They were warned particularly against contention. Jesus then made a wonderful summary of the doctrine of the gospel:

> Behold, verily, verily, I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record, of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me. And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned (3 Nephi 11:31-34).

The Lord then gave to the multitude a discourse almost the same as the Sermon on the Mount which he had given to the Jews. The most significant changes are due to the events which had intervened between the two discourses. Other changes may be attributed to unauthorized deletions by men. (See I Nephi 13:26.) On the mount he referred to the approaching fulfillment of the Mosaic law; in the land Bountiful the fulfillment was complete. The Beatitudes are even more beautiful. The Lord's prayer and all of the other sublime truths of that greatest of all sermons were recorded by Nephi and preserved for the blessing of this generation.

During this visit, Jesus explained that he had not told the Jews of the existence of the Nephites. He had referred to them only as the "other sheep." His Father had not at any time commanded him that he should further refer to them nor ". . . to the other tribes of the house of Israel, whom the Father hath led away out of the land" (3 Nephi 15:15). He was to give all the people of the world a chance and the Holy Ghost would direct his authorized servants to go to the gentiles, so that all who would hear and obey his word would be numbered in the house of Israel. He further stated that he would show himself "unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them" (3 Nephi 17:4).

He assured them during that first day that he would come again on the morrow, and they were to go into their homes and ponder upon the things which he had said and prepare their minds for the morrow. Then he directed them to bring all of their sick, lame, blind, and deaf and those who were crippled; when this was done he healed every one of them. Nephi says:

> No tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father (3 Nephi 17:17).

The joy of the Savior was so full that he wept. His solicitude for little children is stated in 3 Nephi 17:22-24.

Jesus had the people sit down. He sent for bread and wine and blessed first the bread. He gave it unto the disciples and then had them pass it to the multitude. There were about twenty-five hundred present, consisting of men, women, and children. The same procedure was followed in administering the wine. The bread was given as a sacred emblem of his body and the wine in token of his blood that had been shed for mankind. His instructions to them concerning the sacrament have been practically repeated to us in this day. While it was to be given only to those who were worthy, those who were unworthy were not to be cast out if they would repent and be baptized. His instructions concerning prayer should be read (3 Nephi 18:19-23). The Lord then conferred special authority on the twelve disciples with power to confer the Holy Ghost on all repentant believers who were baptized. When he had finished the day's work, he ascended into heaven.

Christ's Second Visitation to the Nephites

Working through the night, messengers had notified great multitudes that Jesus would come on the morrow. So great was the number of people that assembled that the disciples divided them into twelve separate groups. They went down to the water's edge and Nephi first was baptized; then he baptized the eleven other disciples. When they came out of the water "they were filled with the Holy Ghost, and with fire." (Read 3 Nephi 19:10-13 and also note 3 on page 744 of text.)

As noted above, when Jesus appeared the second time, ministering angels came with him. He instructed his chosen disciples and the multitude to kneel in prayer "and they prayed unto Jesus, calling him their Lord and their God." Jesus separated himself by a little space and in humble attitude prayed to his Father. When he returned to them his disciples were still fervently praying. A second and third time Jesus retired and prayed unto the Father.

While the multitude understood the meaning of his prayer the scriptures state that "tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed." (Read 3 Nephi 19:16-34.) The Lord rejoiced exceedingly because of the faith of the people. He administered the sacrament again, although the people had not provided bread or wine. He spoke to the people at length about Israel of whom they were a part. He told them that their descendants would dwindle in unbelief. However, he held out the promise that Israel would be gathered and finally come back to the true God. The gentiles would first become a great nation on the Western Continent.

Christ's Visitation to His Chosen Twelve Among the Nephites

The twelve disciples were faithful in their ministry after the Lord departed and the Church prospered in the land. There was some contention as to the name of the Church and Jesus appeared unto the disciples after they had prayed and fasted. He asked of them:

"What will ye that I shall give unto you?" They answered:

> Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

The class members should read the Lord's reply. (Read 3 Nephi 27:4-12.) It should be a great satisfaction to members of the Church that it bears the name of its head—Jesus Christ.

During his visit to the twelve disciples, the Savior took occasion to repeat many of the things he had expounded before the multitude. He told them to keep a record of his teachings, and explained that records are kept in heaven. How much we owe to those who made a record of his divine directions!

The Three Nephites

In appreciation of the faith and devotion of those twelve good men, the Lord spoke unto each one of them, asking: "What is it that ye desire of me, after that I am gone to the Father?" (See 3 Nephi 28:1-12.) Nine of them requested that they might continue in their ministry until they had reached a goodly age and then go to the Lord in his kingdom. He promised them that after they were seventy and two years old that they would come and find rest in the Lord's kingdom. He then turned to the other three:

And he said unto them:

> Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all things of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven. And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father (3 Nephi 28:6-8).

A change was wrought in the bodies of these three and they are in the flesh now, working somewhere in the cause of their Master. They ministered among the people for three hundred years and possibly longer and then, because of persecution and the wickedness of the people, they were withdrawn and thereafter manifested themselves only to a righteous few. Mormon and Moroni both were ministered to by them.

Growth of the Church Followed by the Apostasy of the Nephite Nation

The history of the people in the land of Nephi for about one hundred seventy years is extremely interesting. The Church of Jesus Christ has within it the inherent power to make its members completely happy. Speaking to the people in the land of Nephi, the prophet Nephi said:

> And surely there could not be a happier people among all the people who had been created by the hand of God. (Read 4 Nephi 1:15-16.)

The gospel works if we will let it work.

Questions and Suggestions for Discussion

1. What remarkable prophecies were made by Samuel, the Lamanite prophet? Tell of their fulfillment.
2. Describe the events which occurred on the Western Continent at the time of the crucifixion of the Savior.
3. What ordinance of the gospel was introduced by Jesus when he visited the Nephites? Tell how it was done.
4. How many visits were made by the Savior to the Nephites? Tell what instructions were given during each visit.

References in the Gospels

Matt. 3:17; 5; 6; 7; 19:28; 27:52, 53.
Mark 1:11; 16:15, 16.
Luke 9:35; 22:30.
John 10:16; 12:48.

Visiting Teacher Messages—Our Savior Speaks

Lesson 14—"A New Commandment I Give Unto You, That Ye Love One Another; As I Have Loved You, That Ye Also Love One Another" (John 13:34).

Mary Grant Judd

For Tuesday, March 6, 1951

Objective: To show the all-inclusiveness of the pattern of love which Christ gives us to follow.

IN what sense, we might enquire, was the injunction of Christ to his disciples to love one another a new commandment? Certainly the world had known love before. The love of parent for child, the love of friend for friend, are as old as mankind. As early as the time of the children of Israel, the Lord, speaking through their leader Moses, had admonished them, "Thou shalt love thy neighbor as thyself" (Lev. 19:18), and again, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5).

It was in his concept of love and its all-inclusiveness that the Christ went far beyond anything that had been previously taught. Where earlier teachers had sought to regulate the lives of their followers with innumerable rules and exactions, the Divine Master seemed to say: I will show you a more simple way. If you but love, you will unconsciously fulfill the whole law. His plan was to purify our hearts and then to leave love to direct our footsteps. He gave us the rule of the second mile. "Whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41). "And him that taketh away thy cloke forbid not to take thy coat also" (Luke 6:29).

The apostle Paul, an ardent advocate of the Savior's teachings, in the thirteenth chapter of First Corinthians has given us an inspired definition of what constitutes real love. What a set-back to egotism, pride, and self-righteousness his words convey. Are you an eloquent speaker with knowledge of worldly things? he asks. Do you have faith

to perform miracles? Are you a philanthropist? Would you give your life for your religious convictions? Love (the pure love of Christ) so Paul declares, is greater than any of these. Love is patient, kind, and humble. Love is generous, courteous, and happy in the success of others.

In this world of change, and sometimes of disillusionment, one verity remains, for "love never faileth."

Let us carefully consider this divine attribute of the Savior and his admonition, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

Work Meeting—The Art of Homemaking

(A Course for Optional Use by Wards and Branches at Work Meeting)

Lesson 6—Choosing and Arranging Furniture

Christine H. Robinson

For Tuesday, March 13, 1951

COMFORT, livability, and a feeling of hospitality in a home, to a large measure, depend upon the choice and arrangement of furniture. In choosing furniture, family needs, individuality, good taste, and the architectural characteristics of the room should be given careful consideration. These guides, if faithfully followed, will lead the homemaker to select individual pieces which harmonize with one another, fit properly into the room's decorative scheme, and give the home an individuality and character of its own.

The furnishing of a livable home does not necessarily require the expenditure of large sums of money. Thoughtful planning and ingenuity in the use and alteration, if necessary, of those items of furniture already in the home, together with the addition of perhaps a few carefully selected new pieces, is often all that is required to give a home a "new furnished look." Far too frequently purchases of furniture are made because of a salesman's pressure or because the argument is given that it is in high style, or is being bought by Mrs. So and So. This is of course a serious mistake in buying. Before any purchase is made, the home and the family's specific needs should be studied carefully. Only furniture which fills the needs of the family and fits the decorative scheme of the home should be purchased. Often it will be found that an old chest or table which is already in the home can be sanded down, the ornamentation removed, and painted or lacquered to add a new note of color and interest.

If new pieces of furniture are needed, they should be bought preferably one at a time. The policy of buying less than is needed, rather than over-buying is not only safer and more economical, but will be more fun and will extend the re-

juvenation of the home over a longer period of time.

In the purchase of *new* furniture it is well to keep the following guides in mind:

First, if a home is to be well-decorated, the scale or size of the furniture is important. Large, oversized furniture is not appropriate in a small room. It will give the room a small cramped feeling. On the other hand, small, spindly pieces look out of place in a large room. In selecting furniture, remember that most pieces look smaller in the store than they will look in a home.

Second, in the selection of new furniture, it is generally wise to choose individual pieces rather than suites. This applies particularly to the purchase of sofas and chairs. A living room will have more character and perform its function better if the sofa and chairs are chosen individually in the style and size which fit best the particular decorating scheme. This does not mean that twin sets of tables, chairs, and lamps should not be used. These identical pieces can be used effectively in decorating. If twin furniture items are used in the home, they should be used as twins, emphasizing their sameness. Twin chairs should have the same upholstery and should be used in the same furniture grouping. Twin lamps should be placed on identical tables.

Third, mix furniture woods and styles wisely. Different colored woods and various periods and styles of furniture can be used in the same room. In fact, the well-decorated contemporary home often combines various periods of furniture as long as harmony, scale, and the family's individual needs and preferences are used as guides. This modern freedom from period authenticity enables the homemaker, as never before, to express her individuality and good taste. However, in mixing woods and styles of furniture, the elements of formality or informality should be constantly kept in mind. For example, formal type French furniture would not fit in with informal Early American styles. On the other hand, country style French Provincial, Early American, and simple Modern can be effectively combined to create a friendly hospitable room.

Furniture can be arranged for comfortable living and for sociable hospitality if four simple guides are followed.

First, arrange furniture for the family's maximum comfort and convenience. Modern decoration stresses placing furniture so as to utilize to best advantage all room space, corners, windows, and other areas for convenient living. No longer is furniture lined up against the walls in soldier-like fashion, but is arranged in groupings throughout the room to give proper consideration to the family's needs for conversation, relaxation, reading, enjoyment of music, radio, and television. A room will be neither attractive nor inviting to social conversation if seating facilities are scattered around it with no evidence of planned grouping. To invite pleasant sociability, make sure to have at least one furniture group where four or more people can engage in easy conversation without moving heavy chairs.

Second, every well-decorated room must have a focal point or center of interest. Otherwise, the room is confusing and unimpressive. Good room decoration begins at a focal point which is sufficiently dramatic to attract attention. A small room will have only one important furniture grouping which will of itself be the center point of interest. A larger room may have two or more groupings, but one should always dominate in color, line, and design. A room's strongest color accent should be concentrated at this point of interest.

Possible centers of interest in a room, around which can be built a furniture grouping are a fireplace, a bay or picture window, or even a substantial wall area. A wall area may be made a center of interest through a sofa and chair grouping, together with an appropriate mirror or a well-chosen picture or pictures.

Third, balance, formal or informal, is one of the most important elements in furniture arrangement. To be properly balanced, a room, when viewed from any angle, must give a feeling of stability and unity.

Formal, or even balance, is defined as "equal shapes equally distant from a center." This can be created in a furniture grouping by using identical chairs, tables, lamps, and the like. Formal balance gives a room a dignified, quiet, steady feeling. Most rooms look best if at least two walls have this type of treatment.

Informal, or uneven balance, is the arrangement of unequal shapes at varied distances from a center. This can be achieved by placing two chairs, a table and a lamp opposite a sofa. Informal balance is more lively and, when done well, has more interest.

To make a room interesting and attractive, a combination of both types of balance should be used. Too much even balance produces a feeling of monotony. Too much uneven balance may create a feeling of restlessness and confusion.

In arranging furniture for proper balance, be sure important pieces such as sofas, desks, radios, beds pianos, and chests are placed parallel to the wall and not cater-cornered. Large furniture pieces placed at diagonal angles tend to make a circle out of a room. Such an arrangement is confusing and makes a room look smaller.

Fourth, in arranging furniture, natural traffic lanes should be provided for. Ample space should be allowed for doors to open and for people to get from one place to another in the room. Sufficient space should be left around each grouping to give a feeling of roominess. Furthermore, every space in the room does not have to be filled. Modern decorating stresses spaciousness and suggests that a room have a little less furniture than it needs rather than too much.

To repeat, the selection and arrangement of furniture is of paramount importance in attractive and comfortable home decorating. The homemaker who follows a plan based upon the fundamentals described in this lesson can do much to make sure that her home is furnished with the maximum good taste and economy.

Discussion Points

1. Discuss the advantages of buying individual pieces rather than suites of furniture.

2. Have members of the class present examples of old furniture pieces which have been made over and rejuvenated.

3. Illustrate with magazine picture cutouts each of the three basic guides of furniture selection.

4. Illustrate in the same way three basic guides of furniture arrangement.

5. Illustrate how the scale drawing of a room can be used to help in furniture arrangement.

Literature—The Literature of England

Lesson 14—Alexander Pope

Elder Briant S. Jacobs

For Tuesday, March 20, 1951

A Perry Picture

ALEXANDER POPE

IN the history of English literature few reputations have fluctuated more widely than Alexander Pope's. From the age of twenty-five he was regarded by his own age as the Prince of English Poets, yet before his death in 1744 he engaged, and was engaged in more literary and personal controversy than any other English writer. During most of the two hundred years since his death his personal weaknesses have been blown so large as to obscure the considerable merits of both the man and his writings, yet next to Shakespeare he is probably quoted more than any other Englishman. Too often his stunted, misshapen body has had pictured as its counterpart a misshapen mind, aptly summarized by his enemies in the phrase, "the wicked wasp of Twickenham" (Twickenham, his estate on the Thames).

Far too many critics and guardians of our literary heritage have yielded to the temptation to perpetuate this nineteenth-century emphasis on Pope, without themselves going to his works and evaluating them on their merits. Granting that in his later satires Pope was personally spiteful, he was many other things as well. Here as always, two wrongs do not make a right, and to deny his achievements by overemphasizing his shortcomings is to deny one

of his most famous lines, which admittedly Pope did not practice,

To err is human, to forgive, divine.

In poetry, as in life, we find that which we seek. Admitting his weaknesses, let us then search for compensating virtues which, in his own specialized area of literature, have never been rivalled, and which justify our mature attention.

It is ironical, and not a little grim, that in 1688, the year of Pope's birth, the pro-Catholic King Charles II was forced from the throne by a bloodless revolution and replaced by William and Mary, whose eminent recommendation was their Protestant religious beliefs. Because Pope's father was a Catholic, he was taxed twice as much in his wholesale drapery business as were other Englishmen, while young Alexander, along with all other Catholic youths, was barred from the universities as well as from all participation in politics. While in maturity Pope was never a devout Catholic, his devotion to his staunch Catholic mother was one of the driving forces of his life. Never did his family religion add to his popularity.

When Pope was born, both his parents were past forty-five years of age. From birth he had been small, sickly, and sensitive. A severe illness in his twelfth year so impaired his health that he was rarely free from physical pain during his life. Scarcely more than four feet high, stooped, twisted with pain, Pope did not particularly appeal to the eye; instead, it was his luminous eyes that appealed, and his beautiful voice and sparkling wit. Physically handicapped as he was, he relied on his skillful conversation and his considerable social graces to draw hosts of friends to him.

When he wrote, "Envy must own, I live among the great," he referred not only to the most famous artists, writers, and musicians, but to dukes, duchesses, counts, and ministers who felt honored to be asked to Twickenham, a gathering place for the great which was immortalized by those who enjoyed themselves there. Thus is dispelled the myth that a satirist must first of all be bitter and mean in his personal life. Friends can never be bought, and, with the exception of Addison, if Pope's enemies had even begun to approach the prominence and permanent achievement attained by his friends, we might then be more willing to blame than to praise.

Outwardly little happened in Pope's life. Born in London, he was tutored, but largely self-educated, at home. At the retirement of his father the family moved to nearby Cheswick. Not long after his father's death he and his mother established themselves at Twickenham, which he made famous not only for its hospitality but also for its beautiful formal gardens. Pope spent extended visits with his distinguished friends, even as he entertained them in turn. While he enjoyed a life-long friendship with a neighbor, Miss Martha Blount, he never married.

In the realms of the mind, however, it was different. Soon after recovering from his great illness at age twelve, Pope dedicated his life to achieving fame and fortune

through poetry. He was industrious in his self-training, and by the time he was seventeen he was accepted as a prodigy among the most brilliant of the coffee-house wits. At twenty-three he published "Essay on Criticism" (text, page 975), the first of three poems which established his literary reputation. In 1712, the following year, he wrote "The Rape of the Lock" (text, page 983), his most whimsically delightful work. This was soon followed by "Windsor Forest," which, like his earlier works, was favorably received.

Soon he announced his plan to translate Homer's *Iliad* into heroic couplets and sell copies by subscription to wealthy patrons of culture. During the next nine years he worked on translations of Homer. So closely had he fulfilled the desires of his contemporaries that from these translations he became independently wealthy, the first English poet to become self-sustaining; of this fact Pope was always most proud. In 1728 appeared his "Dunciad," a brilliant satire on dullness in letters and scholarship, in which he attacks fellow-writers for their emptiness and pride.

Then folowed several satires, including the autobiographical "Epistle to Dr. Arbuthnot" (text, page 1004), in which he justifies his use of satire. "Essay on Man" (text, page 995), his most profound, and one of his most-quoted works, appeared in 1733-4.

The Neo-Classical Age was at its height during the productive years of Pope. Reason, nature, classicism, and correctness were the guiding principles of the cultivated classes; we find them all throughout Pope's work, but particularly emphasized in his "Essay on Criticism" (text, page 975), written at the beginning of his career to state the literary techniques and goals which he believed should be emulated.

While the ideas herein are not original, Pope has combined them into a fresh pattern and into finished, pointed heroic couplets which first brought him fame as a great technician in English poetry. In these qualities he has never been exceled. Always Pope was searching for precisely the proper word to express the exact shade of meaning he wished to convey; that he was eminently successful is to be seen in such well-known lines as the following, which have the direct penetration, the sharp brilliance which is Pope's trade mark:

A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.
(II:215-218, text, page 978)

True wit is nature to advantage dressed,
What oft was thought, but ne'er so well expressed.
(II:297-298, text, page 979)

Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.
(II:309-311, text, page 979)

But true expression, like the unchanging sun,
Clears and improves whate'er it shines upon,
It gilds all objects, but it alters none.
(II:315-317, text, page 979)

Regard not then if wit be old or new,
But blame the false, and value still the true.
(II:406-407, text, page 981)

We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so.
(II:438-439, text, page 981)

Be thou the first true merit to defend,
His praise is lost, who stays till all commend.
(II:474-475, text, page 982)

Good-nature and good-sense must ever join;
To err is human, to forgive, divine.
(II:524-525, text, page 982)

All seems infected that the infected spy,
As all looks yellow to the jaundiced eye.
(II:558-559, text, page 983)

The couplets quoted below might well have been written for those who find the couplet dull. How skillfully he has done what he suggests: Let the sound of the words echo the sense. Here again we must remember that the couplets should not be read by a metronome nor in a sing-song manner. Instead, the speed, the volume, the timbre of voice should be varied as the sense demands. What could be more langorous than the second line of this couplet? It demands a slow, emphasized reading:

A needless Alexandrine ends the song.
That, like a wounded snake, drags its slow length along.
(II:356-357, text, page 980)

Note how exactly "sound echoes sense" in the following:

Soft is the strain when Zephyr gently blows,
And the smooth stream in smoother numbers flows;
But when loud surges lash the sounding shore,
The hoarse, rough verse should like the torrent roar:
When Ajax strives some rock's vast weight to throw,
The line too labors, and the words move slow;
(II:366-371, text, page 980)

In lines 189-200, amid Pope's usual condensed brilliance, we find a cleanness and an elevated tone which presents Pope at his best. According to Samuel Johnson, whose critical insight is often to be trusted, lines 225-232 comprise one of the best similies in the language.

The theme of this poem is to achieve correctness by following nature, or the ancient writers, since "Nature and Homer [are] the same." Thus he states his own critical standards, which he followed so successfully as to please a most critical, classical-loving England.

Of basic importance to students of the eighteenth century is "The Essay on Man" (text, page 995), a patchwork of philosophic doctrines characteristic of his age. Of the many brilliant statements of the beliefs of his day the following are examples:

All are but parts of one stupendous whole
Whose body Nature is, and God the soul.
(I:267-268, text, page 999)

One truth is clear, Whatever is, is right.
(I:294, text, page 999)

Know then thyself, presume not God to scan,
The proper study of mankind is man.
(II:1-2, text, page 999)

[Man] . . . the Glory, jest, and riddle of the world!
(II:18, text, page 999)

Yet it also contains the familiar

Hope springs eternal in the human breast:
Man never is, but always to be blest. . .
(I:95-96, text, page 996)

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then, pity, then embrace.
(V:217-220, text, page 1002)

The progressive pattern of the poem's reasoning is difficult if not impossible to follow, but many of the passages are brilliantly stated, nonetheless.

The "Epistle to Dr. Arbuthnot," from Pope's first statement to his servant

Shut, shut the door, good John! (fatigued, I said),
Tie up the knocker, say I'm sick, I'm dead . . .
(text, page 1005)

to the end, is intensely autobiographical. Plagued by would-be writers, he is

Seized and tied down to judge, how wretched I!
Who can't be silent, and who will not lie.
(33-34, text, page 1005)

Resentful that he is bothered by fools and dunces who must be told that they have no talent, he reassures the good writer, since

A lash like mine no honest man shall dread.
(303, text, page 1010)

While herein he names names, and hurls insults, and is superior, we can also see his satirical brilliance, his courage, his wit, and above all his conviction that the high standards of the literary craft must be upheld and never allowed to be trampled underfoot by those who cannot see what they do.

Most enjoyable of all Pope's poems, and the highest triumph of his imagination, is "The Rape of the Lock" (text, page 983). Its form has been labeled "mock-epic," yet rather than mock the great epical style which Pope coveted, and realized that he did not possess, this poem might well be an affectionate tribute to the method of Homer and Virgil. It does, however, mock the light frivolities of "high society" in pictures and words that yield a pure, untrammeled delight. The poem is based on an actual happening, in which Lord Petre, without her permission, cut off a lock of Miss Arabella Fermor's hair. The two families quarreled over the incident, and Pope wrote the poem to humor them into a reconciliation. The sylphs are nothing less than charming in their playful seriousness; while Pope's skill at making Belinda's dressing table into an altar, the mock seriousness of the game of cards, the final triumphant stealing of the lock, and his final reconcilement of Belinda by pointing out that her lock is gone, yes, but only to have become immortal—all show ability with words and with organization of the whole. Reading aloud select portions of this work should prove to be a pleasant experience for everyone concerned.

In his weakness, as in his strength, Pope is the accurate, sensitive representative of the age in which he lived. In a day when society was proud. Pope was exceedingly so.

Just as the heart of Neo-Classicism was to be found in reason, nature, and correctness, so these qualities dominated Pope's writing. To a public which distrusted sentiment and enthusiasm, Pope preached in his intellectualized poetry, and satirized the pettiness of his society. He attacked viciously and personally his literary and political enemies, sometimes almost entirely unprovoked, but more often only after a period of years, during which as many as fifty blasts were leveled against him and his religion, his personal deformity, his lack of scholastic background, his love of fame, and his touchiness. Pope defended himself magnificently, the brilliance of his replies vanquishing and transcending all personal opposition, and finally attaining the higher level of defending literary excellence against cheapness and dullness. Pope was not a great man in his personal life. But, as a craftsman in English poetry, he remains the consummate artist. For power over language, for skill in manipulating the metrical line to fit his needs, for music and wit and brilliance and finish, Pope remains supreme.

Questions for Discussion

1. Why did Pope's religion make his life more difficult?
2. Why is it important that we know of Pope's many illustrious and sincere friends?
3. Can we see any justifications in Pope's satires?
4. What is the great source of enjoyment in "The Rape of the Lock"?
5. Discuss principles of Neo-Classicism in Pope's writings (See text, page 741).

Social Science—The Progress of Man

Part I—The Lesson of History

Lesson 5—Nations Which Rose and Fell

Elder Archibald F. Bennett

Text, *The Progress of Man*, by Elder Joseph Fielding Smith, chapters 3; 9; 11: pp. 144-147).

For Tuesday, March 27, 1951

Objective: To demonstrate that every nation of the past which forsook God and his righteous principles brought war and bloodshed and misery, degradation and death upon its people, and went down in failure or to utter destruction.

Mental Degeneracy and Savagery Through Wickedness

IT was not until man rebelled and rejected the word of God that he fell into mental degeneracy, and lost the power to converse in written language. Man was intelligent in the beginning, and understood many fundamental truths, but when he refused to receive divine guidance, the Spirit of the Lord withdrew, and then he was left alone and became a savage, for the light in him was turned to darkness. Tubal-cain was an instructor of every artificer in brass and iron long before the flood.

Yet, as late as the middle of the nineteenth century, when Speke, Grant, Livingstone, and others explored the wilds of Africa, they found the descendants of Cain living in savagery in the depths of the stone age. Columbus, in 1492, found the stone age flourishing in all its glory here in America. Likewise, our Utah pioneers, in 1847, discovered similar conditions among the natives in the valleys of these mountains.

Shall we argue from this that the poor, benighted savage of Africa, and the equally uncultured Indian of America, were slower in their development than the people in Europe and Asia? If we do, our conclusion will be hastily and unwisely reached, without an investigation of all the facts to be considered. The stone age, the copper age, the age of iron, and the age of culture and refinement run in parallel directions at one and the same time, but the age of knowledge and inspiration preceded all.

The Rise and Fall of Nations

Nations have risen to great power and dominion, only to fall into decay and be superseded by other nations. So it has been from the beginning. Egypt, Assyria, Babylonia, Persia, Greece, and Rome each had its day of greatness, culture, and might, but their glory has departed forever. In some respects, also, much of the culture and knowledge of the arts and sciences perished with them, and cannot be duplicated in this great age of wonderful advancement.

The oldest civilizations, according to our historians, were founded in Egypt and Mesopotamia. The credit given by many historians to the great antiquity of these civilizations cannot be maintained. It was about 2100 B.C. that the Lord called Abraham out of Chaldea. His descendants, after their emancipation and their settlement in Canaan, dwelt in that land with varying conditions of national success and failure, freedom and bondage, until the year 70 A.D., when Jerusalem was destroyed by the Romans and the remaining Jews were scattered over the whole earth.

It was not long after the dispersion of the Jews that Rome, the last of the great nations of old, also fell into decay. Rome, in the days of our Lord, ruled the greater part of the known world. It was a pagan empire maintaining the worship of many gods. It was the nation "from afar" and of "fierce countenance" spoken of by Moses, which was to bring final punishment upon the Jews before their national existence should come to an end. Rome, like the nations which went before, sank into the depths of sin and depraved wickedness which brought about her political end.

All this reminds us of the words of Byron, so aptly expressed:

> There is the Moral of all human tales;
> 'Tis but the same rehearsal of the past.
> First Freedom, and then Glory—when that fails,
> Wealth, vice, corruption—barbarism at last.
> And History, with all her volumes vast,
> Hath but one page.
>
> *Childe Harold's Pilgrimage*, Canto IV

The Favored People of Jared

Here in America, thousands of years ago, there flourished a civiliza-

tion equal, if not superior, to that which could be found in Egypt or Asia at that time. This ancient people developed the arts and was especially skilled in agriculture to a marked degree. (See Book of Mormon, Ether 10:22-28.)

Nevertheless this people forsook the Lord. They turned from the covenants they had made with him. Contentions arose, bloody conflicts followed, until they were entirely destroyed. There are in parts of the United States and in other places on this continent some mute evidences of their former glory.

Shortly after the flood the Lord called a small colony of people and commanded them to take their journey into the wilderness away from all other people. This occurred at the time of the confounding of languages and the building of the Tower of Babel. The Lord directed them in their journeyings, declaring that he would lead them to a land choice above all other lands. These people later became known as the people of Jared. The prophet-leader of this people is unnamed in the record, but is spoken of as "the brother of Jared." We have been informed that the Prophet Joseph Smith on one occasion said his name was Mahonri Moriancumer, but in the Book of Mormon he is known as the brother of Jared. This prophet cried unto the Lord in mighty prayer and was answered.

The Lord gave this group special commandments to serve him. They had the plan of salvation and were made acquainted with the history of mankind from the beginning. They were promised that through their willingness to obey the Lord they should become as great as any other people on the earth. The land assigned to them as an inheritance was choice above all other lands, but the God of that land, who is Jesus Christ, required that the inhabitants, during all time, should serve him. If they would deny him and his power, and turn to evil, when the cup of their iniquity would be full they would be destroyed.

The Lord made himself known by personal visitation to their first prophet who was authorized to write a great and most wonderful revelation—the history of man and his destiny from the beginning to the end of time.

The people of Jared were made acquainted with the power of the Lord and the way of salvation. They arrived in the promised land in humility. When they arrived the question of government came up before them in the natural course of events. They had been taught in the traditions and customs of the people in the land from whence they came. It was natural, therefore, that they desired to perpetuate the form of government which they had understood before their great journey was undertaken. The story of the beginning of their government is given in the following words:

> And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them.
>
> And now behold, this was grievous unto them. And the brother of Jared said unto them: Surely this thing leadeth into captivity.
>
> But Jared said unto his brother: Suffer them that they may have a king. And therefore he said unto them: Choose ye out from among our sons a king, even whom ye will (Book of Mormon, Ether 6:22-24).

In this manner their political government began and also their captivity, according to the prediction of the brother of Jared. There were times of occasional repentance with accompanying peace and happiness which brought prosperity. When the people began to prosper they forgot the Lord, which is the custom common among all peoples, for it seems that this is a part of human nature. When sore trouble comes upon them, and they are afflicted, then they humble themselves. It has been so from the beginning. Even today we will not profit by the experiences of those who have gone before in matters of this kind.

Following the course of all nations which had gone before them, the Jaredites continued in their practice of evil until about six hundred years before the birth of Christ. During their history they had developed into a mighty people. They had been greatly blessed by the Lord. The principles of the gospel were taught among them, and the power of the Priesthood had been given to them, but they turned to serving Satan and fell into such grievous sins that they were utterly destroyed.

The Great Nephite Nation

Six hundred years before the birth of Christ another civilization supplanted that one previously mentioned which was destroyed about that time. This second civilization flourished about one thousand years. The people multiplied and spread over the face of the entire continent. They were highly cultured, and when they hearkened to the voice of their prophets and kept the commandments of the Lord, they prospered.

The promise had been made from the beginning of the Nephite nation that after Christ should rise from the dead, he would pay a visit to the people on this hemisphere. After his resurrection the Lord fulfilled this promise. Following the appearance of the Savior, for a period of two hundred years, the Church of Jesus Christ ruled, and the people lived, as did the people of the city of Enoch, the law of consecration. The historian says of this people during this time:

> And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus . . . .
>
> And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.
>
> And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.
>
> There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.
>
> And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land (Book of Mormon, 4 Nephi 13-18).

Their Blighted Remnant Today

For two hundred years the descendants of Lehi lived as one united people. Then the break came and a portion of the people took upon them the name of Lamanites.

In course of time all of the people became very corrupt. Their rebellion was willful. They turned away from the truth and the teachings of their Savior with the full knowledge of their iniquitous course. They had reached the stage when they loved wickedness and Satan more than God. The Nephites, who remained true to the cause of Christ longer than their brethren who called themselves Lamanites, eventually became even more wicked than the first dissenters from the kingdom of God.

Because the people had filled the cup of their iniquity, the promised destruction came upon them. War and bloodshed continued until some time early in the fifth century of the Christian era, when the Nephites were utterly destroyed.

From that time forth the Lamanites divided into bands and tribes and fought among themselves. When America was discovered intellectual night prevailed through all the land. The people were wandering aimlessly, groping in the darkness of ignorance which they had brought upon themselves. The Lord in his tender mercy has promised that the full radiance of the noonday sun shall again shine upon these benighted peoples, when they have been sufficiently chastised and are ready to return unto him.

Progression and Degeneration Both in Operation

The fact that there has been a stone age, a copper age, or any other age or degree of development in the civilization of the world, does not prove that there has been a constant and steady advancement in knowledge and skill from the beginning, whenever that may have been. The evidence in history is sufficiently abundant to show that even where enlightenment has prevailed and men have refused to continue in the light, degenerating influences have set in, and the age of brass, copper, or stone, are just as likely to follow the age of progress and development as to precede it.

Thoughts for Discussion

1. There are two viewpoints in historical writing which are in sharp opposition. One is that man has gradually and slowly but constantly evolved from prehistoric and ignorant cave man to his present high state of civilization. The other is that the first man was highly intelligent with a perfect system of patriarchal government, but through wickedness came degradation and savagery, and that progression and decline are both constantly in operation.

Trace the story of each of the following nations to see which viewpoint is true: a. Egypt; b. Assyria; c. Babylonia; d. Persia; e. Greece; f. Rome; g. Spain; h. the Jaredites; i. the Nephites.

2. Can you discern evidences of progression and of degeneracy in the nations of today?

3. Explain and justify if you can the poet Byron's conclusion: "History, with all her volumes vast, Hath but one page."

4. Comment on this statement: "Man was intelligent in the beginning, and understood many fundamental truths, but when he refused to receive divine guidance the Spirit of the Lord withdrew, and then he was left alone and became a savage, for the light in him was turned to darkness."

References for Pictures of Ancient American Ruins

Farnsworth, Dewey and Edith, *The Americas Before Columbus.*

National Geographic Magazine, Nov. 1935, pp. 537-570; July 1931, pp. 99-126; March 1913, pp. 325-361, October 1950, pp. 421-462.

Music—Fundamentals of Musicianship

CONDUCTING, SINGING, AND ACCOMPANYING

(For Music Department at Union Meeting)

Textbook: *Fundamentals of Conducting*, by J. Spencer Cornwall.

Lesson 6—The Singing Mothers Chorus—Its Purposes and Activities

Florence J. Madsen

Objective: To afford our sisters the opportunity and joy of singing together and of increasing their knowledge and appreciation of music.

1. *The Purposes of the Singing Mothers Chorus*

(a) To afford an added cultural and spiritual outlet for the members of Relief Society.
(b) To give opportunity for vocal expression.
(c) To offer training in the fundamentals of music.
(d) To increase appreciation for music.
(e) To experience the joy of singing together.

2. *Discovering Musical Talent*

(a) Search in your ward for the musical talent that should be affiliated with the Relief Society chorus.
(b) Observe the congregation as you conduct and find those who appear to be singing well and invite them to the chorus.
(c) Invite young mothers and the new ward members who are musically inclined to participate. It will help them to get acquainted.

3. *Arranging and Conducting Rehearsals*

(a) Have a definite time and place for rehearsals.
(b) Practice, if possible, in a place where there are two rooms with pianos.
(c) Allow time for part rehearsals. This will make the time spent more profitable. This necessitates having two accompanists, unless the conductor can play.
(d) Rehearse the first and second sopranos together, or the second sopranos and altos. This makes the second soprano an outer part and the melody easier to hear.
(e) Conduct the rehearsal with dispatch; do not waste time.
(f) Outline the program to be followed in rehearsal.

4. *Seating Arrangement of the Chorus*

Arrange the permanent seating of the chorus members after you have become acquainted with their voices.

(a) First sopranos on the left.
(b) Second sopranos in the center.
(c) Altos on the right of the conductor.
(d) Seat members, if possible, according to height.
(e) Place the louder voices of each part towards the back of the chorus.
(f) Place the softer voices in the front rows.
(g) Seat those who have had little experience in singing, or who have difficulty in sustaining a part, in the center of their group.

5. *Preliminary Singing Exercises*

(a) Singing groups need the individual voices blended into a unified tone quality. This is accomplished by singing easy vocal exercises together.

(b) Continue practicing the *hum* without muscular restrictions.

(c) Practice singing *O* then alternate with the other vowels using *M* and *L* as consonants.

(d) Tone quality should, as much as possible, remain constant, regardless of changing pitches and vowels.

(e) Resonance and roundness of tone quality should be present in the small vowel sounds in such words as: *has, shall, at, let, get, met, lit, mit, writ, be, we, thee.* Extend this list and practice regularly.

(f) Mellow the singing of *er, ir, ur, ear,* in words; for example: *better, bird, burn, yearn,* etc.

6. *Choosing and Rehearsing Song Material*

(a) Choose songs for your group that are suitable in range and not too difficult. Occasionally, present material that offers greater challenge.

(b) Select songs appropriate to the occasion.

(c) Choose with care material as to text and music value.

(d) Bring to the class several copies of a choral number for analysis, discussion, and practice.

(e) Use the baton and its patterns; make of conducting a meaningful art.

(f) Study thoroughly the texts of songs.

7. *Planning Appearances for the Chorus*

The chorus is more attractive when seen in the conventional white blouse and dark skirt.

(a) Arrange definite dates throughout the year for appearances.

(1) Singing in conferences.

(2) Giving concerts.

(3) Presenting a cantata or another musical work.

(4) Providing musical numbers for pageants and tableaux.

(b) Choose a subject from the scriptures or from the works of the

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poets to be given by a competent reader and with music which correlates with the subject. Use choruses, solos, duets, organ, and strings, and present as a concert. This makes an interesting and inspiring program.

(c) Interest in music is kept alive only in proportion as musical projects and activities are provided.

Questions and Suggestions for Discussion

1. Of what value is a Singing Mothers Chorus?

2. How may the tone quality of a chorus be improved?
   (a) Discuss the necessary techniques required.

3. How should the chorus be seated:
   (a) As to parts?
   (b) As to types of voice?
   (c) As to height?

Count Not The Years

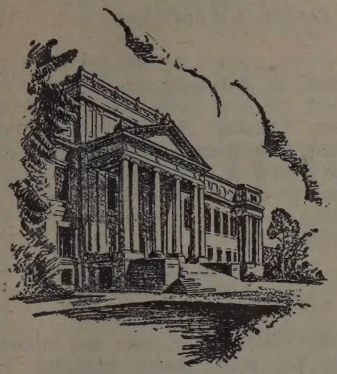
C. Frank Steele

Count not the years of life
Though here they may be brief—
She would be pained by tears,
Our unrestrained grief.

Think rather of the joys
That came to her each day;
The memory of her smile—
That does not pass away.

Forget her fleeting years,
Erase the reckoning;
Did we not have her love
Making our own hearts sing?

Count not the years of life,
With eternity to share;
Open the gates some dawn
And you will find her there.



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From Near and Far

My *Magazine* for October was in the mail box this morning, and when I saw November on the cover, I knew I had better drop everything else and renew my subscription, for I surely would be lonely away out here without my little *Magazine*. I also receive *The Improvement Era*, a gift from the elder who baptized me, October 20, 1949, Elder Roy R. Silver. I thank the Lord that we have young men like him to help the lost ones find peace in their souls.

—Mrs. Richard Franklin
Columbia, Kentucky

I have been taking the *Magazine* for several years and have always depended upon the representative to take the order. Now I live in a place where there is no Relief Society. I do hope I am not too late to get the November number. I should really be lost without the stories, poems, and advice the *Magazine* contains each month. Thank you so much for publishing it.

—Mrs. Ruby Whitlock
Lark, Utah

I wish to tell you how much I enjoy *The Relief Society Magazine*. My dear sister, who is a shut-in, like myself, most of the time, sends it to me every year.

—Grace A. Manning
Los Angeles, California

There is no limit to the scope and variety of material you give us to further our education and to enrich our lives. In addition to the faith-promoting messages from our Church leaders and the well-planned lessons, there are such interesting articles as the ones on the pottery and china of the world (by Rachel K. Laurgaard, February, March, June, August, and October, 1950). I enjoy the stories about people of our own ideals and heritage.

—Arlene A. Walsh
Bloomington, Indiana

There have been so many wonderful stories in your *Magazine* that were the turning point for me and my everyday problems

—Ruth Christensen
Richfield, Utah

I love poetry, but all too often the poems do not bring to life the thing which the lines recite. Not so with the poem "October" (by Eva Willes Wangsgaard, frontispiece poem, October 1950). She must have seen the colors in Sardine Canyon—at least it's a lovely picture of Utah's riot of color—such a feast to live in our memory.

—Laura R. Merrill
Logan, Utah

My whole family, even my husband, love *The Relief Society Magazine*. We are anxious for each issue to come. We keep the *Magazine* where anyone coming into our home can pick it up and look at it, as we are so proud of our *Magezine*.

—Lucille Ashton
Prineville, Oregon

The *Magazine* grows steadily better and is a constant challenge to us to develop our talents. I wish you continued success in this great work.

—Lucille Waters Mattson,
Rigby, Idaho

I like the *Magazine* for its good reading, and have taken it continuously since it was first published in 1914. I can't keep house without it and it is worth much more than the price charged.

—Delilah Fugal,
Pleasant Grove, Utah

I thoroughly enjoy *The Relief Society Magazine*. It bridges the span of miles separating us from the center stakes of Zion.

—Mrs. Mary Wilding,
San Luis Potosi, Mexico

Until I came on my mission I thought *The Relief Society Magazine* was strictly for ladies, but I must say I look forward to receiving it each month. You are to be complimented on the amount of good literature it contains.

—Elder Myron Bowen
Wood Lake, California

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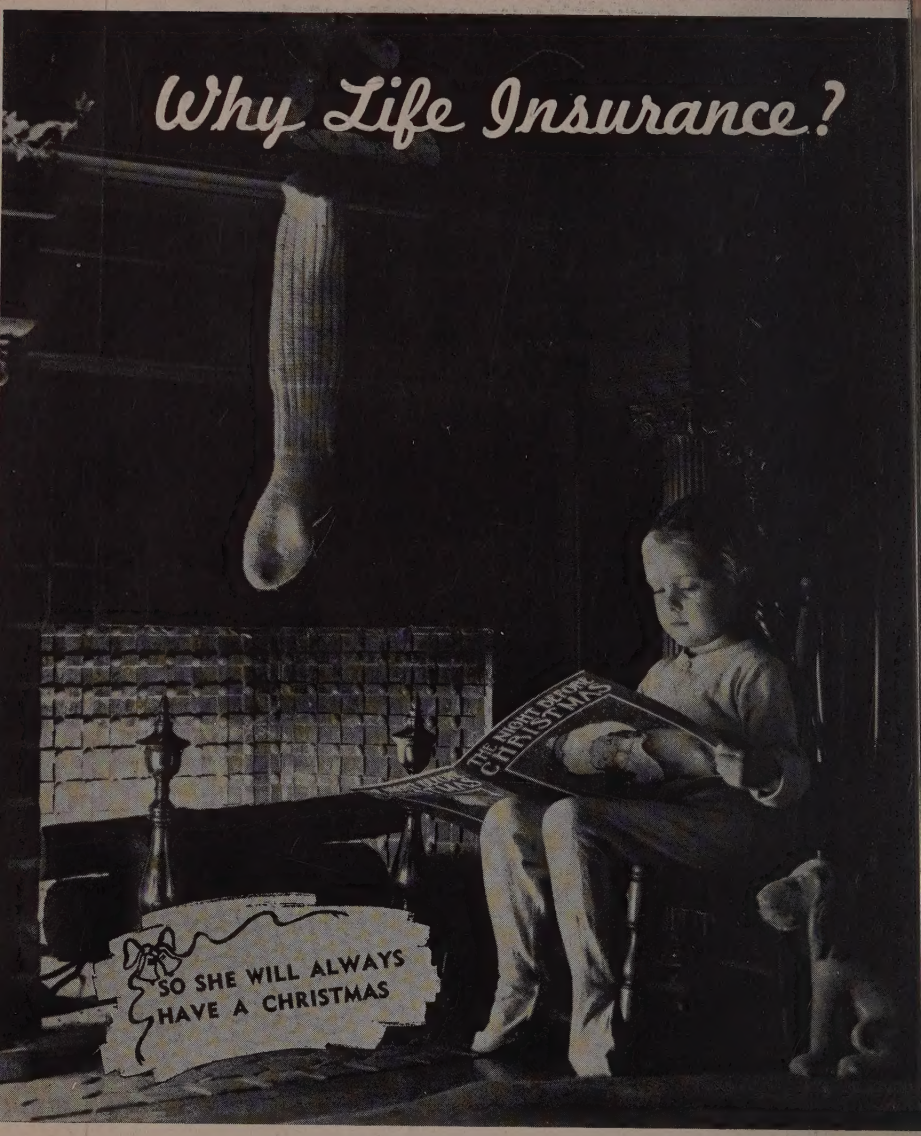

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